

SRIMAD BHAGAVAD GITA

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The Hidden Treasure of the Sweet Absolute

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All Glories to Sri Sri Guru and Gauranga

Introduction

vande sri-guru-gaurangau, radha-govinda-sundarau

sa-gunau giyate catha, gita-gudhartha-gauravam

Bowing down to the holy feet of Sri Guru, Sri Gauranga, and Sri Sri Radha Govindasundara, all accompanied by Their associates, I shall sing the great glory of the hidden treasure of Srimad Bhagavad-gita.

The Srimad Bhagavad-gita is well-known by the learned. Therefore, some explanation of the procedure adopted by this edition's editor must initially be given. The editor belongs to the school of thought descending in disciplic line from Sri Caitanya Mahaprabhu. We will therefore distinguish that the present edition is based on the commentaries on Sri Gita as given by the preeminent, exalted Sri Gaudiya Vaisnava Acaryas, Sri Visvanatha, Sri Baladeva, and Srila Bhaktivinoda Thakura. By the manifest grace of our worshipful spiritual master, Om Visnupada Srila Bhaktisiddhanta Saraswati Goswami Prabhupada, and from hints given by the aforementioned great pure devotees some new light has been shed herein, unfolding deeper meanings throughout the text. The devotional reader will appreciate this distinction particularly in noting the purport of the four verses (10.8-11) which were explained by Sri Visvanathapada to be the four essential verses (*catuh-sloki*) of the book.

Generally. Sri Gita is known as an excellent study of the science of religion. The language of Sri Gita is simple and sweet; its mood is grave, extensive, and fundamental; its thought is brief, distinct, and impartial and its logic is sound and natural. The prologue, epilogue, exposition, review, analysis, synthesis, and art of presentation of Sri Gita is unprecedented and charming to the extreme. Sri Gita is activation for the lazy courage for the coward, hope for the hopeless, and

new life for the dying. Sri Gita unifies and sustains all ranks, whether revolutionist, occultist, optimist, renunciationist, liberationist, or full-fledged theist. From the atheist of grossly crude vision to the most elevated saint—the essential conceptions of all classes of philosophers are dealt with in clear and forceful logic. The fruitive worker, the learned, and the yoga practitioner (*karmi*, *jnani*, and *yogi*) and the devotee of the Lord will find herein a comprehensive and illuminating exposition on the substance of their respective philosophies, and thus the book is highly esteemed by all. The essential teachings of the Vedas and Upanisads of the Aryans is directly explained, and upon a little closer scrutiny, the gist of various non-Aryan doctrines may also be detected in the text. Within the purport of Sri Gita we find that the purification of consciousness through wisdom arises from materially unmotivated performance of scripturally enjoined duties, resulting in self-knowledge—absolute existential knowledge, or divine realization. In full maturity, this pure, spotless perception culminates in the quest for loving service in pure cognition, in the divine ecstatic realm.

In the analysis of *sambandha-jnana*, or knowledge of divine relationship, Sri Gita has revealed that the nature of the most original truth is a transcendental all-conscious personality. In the analysis of *prayojana*, or the supreme objective, internal inspiration of pure love in pursuit of the Supreme Absolute Reality has been mentioned as the perfectional attainment. And in the analysis of *abhidheya*, or the method of attaining the desired goal, the first stage has been revealed as offering all one's actions to the Supreme Lord, followed by the cultivation of internal self-knowledge, which arises according to one's progressive realization of the Lord. Finally, by giving up all other endeavors, one surrenders exclusively unto the Supreme Lord, Sri Krsna. In other words, by taking shelter of pure unalloyed faith one is situated in one's perfected divine identity and engages in divine loving service to the Lord, which is the ultimate goal of all devotional practices.

Sri Gita has clearly distinguished and delineated the characteristics of the nondevotional paths based on action (*karma*) and knowledge (*jnana*) and their corresponding achievable objectives of sense enjoyment (*kama*) and liberation (*moksa*). Therefore, the intelligent can note that by the statement, *yo yac chraddhah sa eva sah*, "One is identified by his particular faith," Sri Gita has drawn an objective comparison of different paths and their goals, thus disarming and exposing those who create confusion by supporting the concoction that the many paths and goals are “all one”. In this respect, the following verses (6.46, 47) deserve special attention:

*tapasvibhyo 'dhiko yogi, jnanibhyo 'pi mato 'dhikah karmibhyas cadhiko yogi,
tasmad yogi bhavarjuna*

yoginam api.sarvesam, mad-gatenantaratmana

sraddhavan bhajate yo mam, sa meyuktatamo matah

Tyaga or renunciation has been completely condemned, and its futility has been emphatically asserted. This proclamation shows the conclusive, intrinsic gift of Sri Gita. *Karma-yoga*, or

offering one's actions to the Supreme Lord without provincial interest, is preferred above *karma-tyaga*, on renunciation of action: and finally, full self-surrender to the Supreme Lord, Sri Krsna, with every action dedicated by divine inspiration in his loving service is the ultimate and supreme teaching of Sri Gita. By a meticulous, deep study of Sri Gita, one will find it to be the king of all scriptures as the bestower of the highest devotion. In its full-fledged nature, this devotion is the most supreme love divine, love for the all-attractive Supreme Personality—Sri Krsna, Reality the Beautiful.

Sarva-dharman parityajya, mam ekam saranam vraja—the grand, vibrant, and resounding clarion call of Sri Gita has proclaimed the glories of life's superexcellent objective. Hidden, more hidden, and the most hidden treasures have been given, from the congregational chanting of the holy names of the Lord (*sankirtana*) up to spontaneous devotion (*bhava-seva*) in the life of total dedication to the cultivation of Krsna consciousness with exclusive surrender. This is the consistent and unanimous conclusion of the pure *parampara*, or descending spiritual succession, as corroborated by the genuine followers of the lotus footsteps of Sri Caitanyacandra, the original Supreme Lord. who descends to deliver the fallen souls of Kali-yuga, this iron age of quarrel and strife.

May this edition be an offering unto Lord Sri Krsna.

Swami B. R. Sridhara

Sri Chaitanya Saraswat Math

Nabadwip

1 Chapter Observing the Armies

Saina Darsana

1.1

dhrtarastra uvaca

dharma-ksetre kuru-ksetre, samaveta yuyutsavah

mamakah pandavas caiva, kim akurvata sanjaya

dhrtarastrah uvaca - Dhrtarastra said: *(he) sanjaya* - O Sanjaya; *dharma-ksetre kuru-ksetre* - at the holy land of Kuruksetra; *mamakah* - Duryodhana and party; *pandavah ca*-and Yudhisthira and party; *samavetah* - who assembled; *yuyutsavah* - desirous of battle; *eva* - thereafter; *akurvata kim* - did what?

1 Dhritarastra said: O Sanjaya, what did my sons and the sons of Pandu do, after assembling for battle at the holy place of Kuruksetra?

1.2

sanjaya uvaca

drstva tu pandavanikam, vyudham duryodhanas tada

acaryam upasangamya, raja vacanam abravat

sanjaya uvaca - Sanjaya said: *tada tu* - Then; *raja duryodhanah* - Duryodhana; *drstva* - having seen; *pandava-anikam* - the soldiers of the Pandavas; *vyudham* -

arrayed in military formation; *abravit* - spoke; *vacanam* - the following words; *upasangamya* - approaching; *acaryam* - Dronacarya.

2 Sanjaya said: Looking over the Pandavas, soldiers and armies arrayed in military formation, King Duryodhana approached Dronacarya and spoke as follows:

1.3

pasyaitam pandu-putranam, acacya mahatim camum

vyudham drupada-putrena, tava sisyena dhimata

(he) *acarya* - O respectful teacher; *pasya* - please see; *etam mahatim* - this great; *camum* - army of seven *aksauhinis*, one *aksauhini* consisting of 21,870 chariots, 21,870 elephants, 65,610 horses, and 109,350 foot; *pandu-putranam* - of the Pandavas; *vyudham* - arrayed in military formation; *tava dhimata-sisyena drupada-putrena* - by your intelligent disciple, the son of Drupada, Dhrstadyumna.

3 O master, please observe the great armies of the Pandavas, arrayed in military formation by your intelligent disciple, Dhrstadyumna.

1.4-6

atra sura mahesvasa, bhimarjuna-sama yudhi

yuyudhano viratas ca, drupadas ca maha-rathah

dhirstaketus cekitanah, kasirajas ca viryavan

purujit kuntibhojas ca, saibyas ca nara-pungavah

yudhamanyus ca vikranta, uttamaujas ca viryavan

saubhadro draupadeyas ca, sarva eva maha-rathah

atra - In this phalanx; (*santi*) - are; *surah* - warriors; *mahesvasah* - great archers; *bhima-arjuna-samah* - comparable to Bhima and Arjuna; *yudhi* - in warfare; (*yatha*) - such as; *yuyudhanah* - Satyaki; *ca* - and; *viratah* - King Virata; *maha-rathah drupadah ca* - and the great warrior Drupada; *dhrstaketuh* - Dhrstaketu; *cekitanah* - King Cekitana; *viryavan kasirajah ca* - and the powerful King of Kasi; *purujit* - Purujit; *kuntibhojah ca* - and Kuntibhoja; *nara-pungavah* - the noblest of men; *saibyah ca* - King Saibya; *vikrantah yudhamanyuh ca* - and valiant Yudhamanyu; *viryavan uttamaujah ca* - courageous Uttamauja; *saubhadrah* - Abhimanyu; *draupadeyah ca* - and the sons of Draupadi; *eva* - indeed; *sarve maha-rathah* - all great warriors.

4-6 Among these soldiers are the expert bowmen Bhima and Arjuna, as well as others who are equally expert, such as Satyaki, King Virata, the great fighter Drupada, Dhrstaketu, Cekitana, the mighty hero Kasiraja, Purujit, Kuntibhoja, the noble King Saibya, valiant Yudhamanyu, heroic Uttamauja, Abhimanyu, and the sons of Draupadi - all of whom are certainly great warriors.

1.7

asmakam tu visista ye, tan nibodha dvijottama

nayaka mama sainyasya, samjnartham tan bravimi te

(he) *dvija-uttama* - O Dronacarya, best of the twice-born; *nibodha* - please know; *tan* - of those; *asmakam* - amongst us; *tu ye visistah* - who are the chief; *nayakah* - heroes; *mama sainyasya* - of my armies. *te samjna-artham* - For your full information; *bravimi*- I speak; *tan* - their names.

7 O best of the twice-born, please also be informed of the great heroes and leaders of our armies. I shall now fully describe them for your consideration.

1.8-9

bhavan bhismas ca karnas ca, krpas ca samitinjayah

asvatthama vikarnas ca, saumadattir jayadrathah

anye ca bahavah sura, mad-arthe tyakta-jivitah

nana-sastra-praharanah, sarve yuddha-visaradah

bhavan - Your respectable self; *bhismah ca* - Bhishma; *karnah ca* - and Karna; *samitinjayah krpah ca* - Krpa, who is victorious in battle; *asvatthama* - Asvatthama; *vikarnah ca* - and Vikarna; *saumadattih* - Bhurishrava; *jayadrathah* - Jayadratha; *anye ca bahavah surah* - and many other warriors; (*santi*) - are present; *nana-sastra-praharanah* - armed with various weapons; *sarve* - all; *yuddha-visaradah* - skilled in battle; *tyakta-jivitah* - and determined to sacrifice even their lives; *mad-arthe* - for my sake.

8-9 Besides your worthy self, who are always victorious in battle, and Bhishma, Karna, Krpacarya, Asvatthama, Vikarna, Saumadatti (Bhurishrava), and Jayadratha, there are many other heroes who are expert

in the art of warfare; they are all armed with various weapons and are determined to lay down their very lives for me.

1.10

aparyaptam tad asmakam, balam bhismaabhiraksitam

paryaptam tv idam etesam, balam bhimabhiraksitam

asmakam tat balam - Those soldiers of ours; *bhisma-abhiraksitam* - protected and led by Bhisma; *aparyaptam* - are not sufficient; *tu* - but; *idam balam* - this army; *etesam* - of theirs; *bhima-abhiraksitam* - protected and led by Bhima; *(bhati)* - appears; *paryaptam* - sufficient.

10 Our army, headed by Bhisma, is inadequate, whereas the army of the Pandavas, protected by Bhima, is competent.

1.11

ayanesu ca sarvesu, yatha-bhagam avasthitah

bhismam evabhiraksantu, bhavantah sarva eva hi

bhavantah - You; *sarve eva hi* - all indeed; *abhiraksantu* - please fully protect; *bhismam eva* - Bhisma only; *sarvesu ayanesu ca* - at all points of entrance into the formation; *avasthitah (santah)* - being situated; *yatha-bhagam* - according to your respective divisions.

11 Therefore, remaining in your respective divisions at the strategic points

of the formation, please cooperate to protect Grandfather Bhisma.

1.12

tasya sanjanayan harsam, kuru-vrddhah pitamahah

simha-nadam vinadyoccaih, sankham dadhmau pratapavan

pratapavan - The hero; *kuru-vrddhah-pitamahah* - Bhisma; *simha-nadam vinadya* - roaring like a lion; *sankham dadhmau* - then blew his conchshell; *uccaih* - very loudly; *tasya harsam sanjanayan* - for the purpose of arousing Duryodhana's joy.

12 Then, with a war-cry like the roar of a lion, Bhisma, the mighty grandsire of the Kurus, loudly blew his conchshell to encourage Duryodhana.

1.13

tatah sankhas ca bheryas ca, panavanaka-gomukhah

sahasaivabhyahanyanta, sa sabdas tumulo 'bhavat

tatah - Thereafter; *sankhah ca bheryah ca panava-anaka gomukhah* - conchshells, horns, kettledrums, hand-drums, bugles, and other musical instruments; *sahasa eva abhyahanyanta* - were immediately sounded. *sah sabdah* - That sound; *tumulah abhavat* - became tumultuous.

13 At once, conchshells, kettledrums, hand-drums, bugles, and other

instruments were suddenly sounded, producing a tumultuous vibration.

1.14

tatah svetair hayair yukte, mahati syandane sthitau

madhavah pandavas caiva, divyau sankhau pradadhmatuh

tatah - Thereafter; *madhavah pandavah ca eva* - both Sri Krsna and Arjuna; *sthitau* - situated; *mahati syandane* - in a grand chariot; *svetaih hayaih yukte* - yoked with white horses; *pradadhmatuh* - resounded; *divyau sankhau* - divine conchshells.

14 On the other side, Lord Sri Krsna and Arjuna, in a grand chariot drawn by white horses, resounded their divine conchshells.

1.15

pancajanya hrsikesa, devadattam dhananjayah

paundram dadhmau maha-sankham, bhima-karma vrkodarah

hrsikesah - Sri Krsna; *dadhmau* - sounded; *pancajanya* - the Pancajanya; *dhananjayah* - Arjuna (sounded); *devadattam* - the Devadatta; (*ca*) - and; *bhima-karma vrkodarah* - Bhimasena, the performer of mighty tasks (sounded); *maha-sankham* - the great conchshell; *paundram* - named Paundra.

15 Hrsikesa sounded His conchshell, Pancajanya; Dhananja sounded his, the Devadutta; and Bhimasena, the performer of mighty tasks, blew the

great conchshell named Paundra.

1.16

anantavijayam raja, kunti-putro yudhisthirah

nakulah sahadevas ca, sughosa-manipuspakau

kunti-putrah raja yudhisthirah - King Yudhisthira, the son of Kunti; (*dadhmau*) - sounded; *anantavijayam* - the Anantavijaya; *nakulah sahadevah ca* - and Nakula and Sahadeva (sounded); *sughosa-manipuspakau* - the conchshells named Sughosa and Manipuspaka.

16 King Yudhisthira, the son of Kunti, blew the Anantavijaya, while Nakula and Sahadeva sounded the conchshells named Sughosa and Manipuspaka respectively.

1.17-18

kasyas ca paramesvasah, sikhandi ca maha-rathah

dhrstadyumno viratas ca, satyakis caparajitah

drupado draupadeyas ca, sarvasah prthivi-pate

saubhadras ca maha-bahuh, sankhan dadhmuh prthak prthak

(*he*) *prthivi-pate* - O lord of the Earth, Dhrtarastra; *kasyah ca* - the King of Kasi; *paramesvasah* - expert in bowmanship; *maha-rathah sikhandi ca* - and the great

warrior, Sikhandi; *dhrstadyumnah viratah ca* - Dhrstadyumna and King Virata; *ca* - and; *aparajitah* - the victorious; *satyaki* - Satyaki; *drupadah* - King Drupada; *draupadeyah ca* - the sons of Draupadi; *maha-bahuh saubhadrah ca* - and the mighty Abhimanyu; *sarvasah* - all; *dadhmuh* - sounded; *prthak prthak sankhan* - their respective conchshells.

17-18 O lord of the Earth, the expert bowman Kasiraja, the great warrior Sikhandi, Dhrstadyumna, King Virata, the unconquerable Satyaki, King Drupada, the sons of Draupadi and the mighty son of Subhadra, Abhimanyu - all sounded their respective conchshells.

1.19

sa ghoso dhartarastranam, hrdayani vyadarayat

nabhas ca prthivim caiva, tumolo 'bhyanunadayan

sah tumulah ghosah - That tumultuous sound; *abhyanunadayan* - echoing; *prthivim ca nabhas ca eva* - throughout the land and heavens; *vyadarayat* - pierced; *hrdayani* - the hearts; *dhartarastranam* - of the sons of Dhrtarastra.

19 The tremendous sound of those conchshells, resounding throughout the land and heavens, pierced the hearts of the sons of Dhrtarastra.

1.20

atha vyavasthitan drstva, dhartarastran kapi-dhvajah

pravrtte sastra-sampate, dhanur udyamya pandavah

hrsikesam tada vakyam, idam aha mahi-pate

(he) *mahi-pate* - O King; *atha* - thereafter; *pravrtte (sati)* - at the time for commencing; *sastra-sampate* - the casting of weapons; *kapi-dhvajah pandavah* - Arjuna, under a flag bearing the insignia of Hanuman; *dhartarastran vyavasthitan drstva* - having seen the sons of Dhrtarastra situated before him ready for warfare; *tada* - at that time; *dhanuh udyamya* - after picking up his bow; *aha* - spoke; *idam vakyam* - these words; *hrsikesam* - to Sri Krsna.

20 O King, at that time, Dhananjaya (Arjuna), mounted on a chariot decorated with the flag of Hanuman, was ready to release his weapons. Seeing Duryodhana and his company poised for battle, he picked up his bow and spoke to Sri Krsna as follows:

1.21-23

arjuna uvaca

senayor ubhayor madhye, ratham sthapaya me 'cyuta

yavad etan nirikse 'ham, yoddhu-kaman avasthitan

kair maya saha yoddhavyam, asmin rana-samudyame

yotsyamanan avekse 'ham, ya ete 'tra samagatah

dhartarastrasya durbuddher, yuddhe priya-cikirsavah

arjunah uvaca - Arjuna said; (he) *acyuta* - O Acyuta; *sthapaya* - please place; *me ratham* - my chariot; *madhye* - in between; *ubhayoh senayoh* - both armies; *yavat* - inasmuch as; *aham* - I; *nirikse* - can observe; *yoddhu-kaman avasthitan*

etan - these warriors desirous of battle; *kaih saha* - with whom; *maya yoddhavyam* - I have to fight; *asmin rana samudyame* - on this battlefield; *aham* - and I; *avekse* - may see; *(tan) yotsyamanan* - those warriors; *atra yuddhe* - in this battle; *ete ye samagatah* - who have arrived here; *priya-cikirsavah* - who are well-wishers; *durbuddheh dhartarastrasya* - of wicked Duryodhana.

21-23 Arjuna said: O Krsna, please place my chariot between the two armies, so I may observe the warriors with whom I must contend on this battlefield, and who have come to fight for the satisfaction of the wicked Duryodhana.

1.24-25

sanjaya uvaca

evam ukto hrsikeso, gudakesena bharata

senayor ubhayor madhye, sthapayitva rathottamam

bhisma-drona-pramukhatah, sarvesam ca mahiksrtam

uvaca partha pasyaitan, samavetan kurun iti

sanjaya uvaca - Sanjaya said: *(he) bharata* - O Dhrtarastra; *evam uktah (san)* - with these words having been spoken; *gudakesena* - by Arjuna, the conqueror of sleep; *hrsikesah* - Sri Krsna; *sthapayitva* - placing; *ratha-uttamam* - the grand chariot; *ubhayoh senayoh madhye* - in between both armies; *(puratah)* - in front of; *bhisma-drona-pramukhatah* - Bhishma, Drona, and company; *sarvesam ca mahiksitam* - and all the emperors; *uvaca iti* - spoke thus: *(he) partha* - O Arjuna; *pasya* - behold; *samavetan etan kurun* - these assembled Kurus.

24-25 Sanjaya said: O descendant of Bharata, after the vigilant Arjuna spoke these words, Sri Krsna (the Lord of all senses) maneuvered the grand chariot between both armies, in front of Bhishma, Drona, and all the emperors. The Lord then said: O Partha, behold the Kauravas assembled here for battle.

1.26

tatrapasyat sthitan parthah, pitrn atha pitamahan

acaryan matulan bhratrñ, putran pautran sakhims tatha

svasuran suhrdā caiva, senayor ubhayor api

atha - Thereafter; *eva* - certainly; *parthah* - Arjuna; *api apasyat* - could also see; *sthitan* - situated; *tatra* - therein; (*madhye*) - within; *ubhayor senayor* - both armies; *pitrn* - fatherly elders; *pitamahan* - grandfathers; *acaryan* - teachers; *matulan* - maternal uncles; *bhratrñ* - brothers; *putran* - sons; *pautran* - grandsons; *sakhin* - friends; *tatha svasuran* - fathers-in-law; *suhrdā ca* - and well-wishers.

26 There, within both armies, Arjuna could actually see fatherly elders, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, fathers-in-law, friends, and other well-wishers.

1.27

tan samiksyā sa kaunteyah, sarvan bandhūn avasthitan

krpāya parayavisto, visidān idam abravīt

samiksya - Seeing; *tan sarvan bandhun* - all these kinsmen; *avasthitan* - present; *(tatra)* - on the battlefield; *sah kaunteyah* - that son of Kunti; *paraya krpaya avistah* - overwhelmed with extreme compassion; *visidan (san)* - and being grief-stricken; *idam abravat* - spoke thus.

27 Thus, seeing his own kinsmen present on the battlefield, the son of Kunti, Arjuna, grief-stricken and overwhelmed with great compassion, spoke the following words:

1.28

arjuna uvaca

drstveman svajanan krsna, yuyutsun samavasthitan

sidanti mama gatrani, mukham ca parisusyati

arjunah uvaca - Arjuna said: *(he) krsna* - O Krsna; *drstva* -seeing; *iman svajanan* - all these relatives; *samavasthitan* -assembled; *yuyutsun* - and desirous of battle; *mama gatrani* -my body; *sidanti* - feels exhausted; *mukham ca parisusyati* - and my mouth is drying up.

28 Arjuna said: O Krsna! Seeing my own relatives all standing before me eager for warfare, my limbs are being sapped of their strength and my mouth feels parched.

1.29

vepathus ca sarire me, romaharsas ca jayate

gandivam sramsate hastat, tvak caiva paridahyate

me sarire - In my body; *vepathuh* - are tremors; *ca* - and; *romaharsah* - bristling of the bodily hairs; *ca jayate* - is also occurring. *gandivam* - The bow *Gandiva*; *sramsate* - is slipping; *hastat* - from my hand; *tvak ca paridahyate eva* - and also my skin is burning.

29 My whole body is trembling and bristling. I am losing grip of my bow Gandiva, and my skin is burning.

1.30

na ca saknomy avasthatum, bhramativa ca me manah

nimittani ca pasyami, viparitani kesava

(he) kesava - O Sri Krsna; *ca* - and; *(aham)* - I; *na saknomi* - am unable to; *avasthatum ca* - compose myself any longer; *iva* - as; *me manah* - my mind; *bhramati* - is flickering; *pasyami ca* - and I see; *viparitani nimittani* - hostile indications fraught with evil.

30 O Kesava! I cannot contain myself any longer. My mind is bewildered, and I see only hostile signs fraught with evil.

1.31

na ca sreya 'nupasyami, hatva svajanam ahave

na kankse vijayam krsna, na ca rajyam sukhani ca

(he) *krsna* - O Krsna; *na anupasyami ca* - nor do I see; *sreyah* - any good; *svajanam hatva* - in killing relatives; *ahave* - in battle. (*aham*) - I; *vijayam na kankse* - desire neither victory; *na ca rajyam ca sukhani* - nor even a kingdom or happiness.

31 Nor do I see any good in killing my own relatives in this battle. O Krsna, I have no desire for victory, kingdom, or happiness.

1.32-34

*kim no rajyena govinda, kim bhogair jivitena va
yesam arthe kanksitam no, rajyam bhogah sukhani ca*

*ta ime 'vasthita yuddhe, pranams tyaktva dhanani ca
acaryah pitarah putras, tathaiva ca pitamahah*

*matulah svasurah pautrah, syalah sambandhinas tatha
etan na hantum icchami, ghnato 'pi madhusudana*

(he) *govinda* - O Sri Krsna; *kim nah rajyena* - of what value is our kingdom; *kim va bhogaih jivitena* - and what is the purpose in even living for the happiness thereof, if; *yesam arthe* - those for whom; *nah* - our; *rajyam bhogah sukhani ca* - whole kingdom, enjoyment, and happiness; *kanksitam* - is desirable; *te ime* - all these; *acaryah* - teachers; *pitarah* - fatherly elders; *putrah* - sons; *tatha eva ca* - and similarly; *pitamahah* - grandfathers; *matulah* - maternal uncles; *svasurah* - fathers-in-law; *pautrah* - grandsons; *syalah* - brothers-in-law; *tatha sambandhina* - and family members; *yuddhe avasthita* - are present on the

battlefield; *tyaktva* - ready to sacrifice; *dhanani pranan ca* - their wealth and lives? *(he) madhusudana* - Therefore, O Madhusudana; *ghnatah api* - even if I am to be killed by them; *na iccham* - I do not desire; *etan hantum* - to kill them.

32-34 O Govinda, of what value is our kingdom? What is the purpose of happiness and enjoyment, if those for whom we desire all this - teachers, fatherly elders, sons, grand-fathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives - have today arrived for battle, ready to sacrifice their very lives and possessions? Therefore, O Madhusudana, even if they want to take my life, I do not wish to kill them.

1.35

api trailokya-rajyasya, hetoh kim nu mahi-krte

nihatya dhartarastran nah, ka pritiḥ syaj janardana

(he) janardana - O Sri Kṛṣṇa; *ka pritiḥ syat* - what happiness can be gained; *nah* - by us; *nihatya* - by killing; *dhartarastran* - Duryodhana and company; *trailokya rajyasya hetoh api* - even for the sovereignty of the three worlds; *mahi-krte kim nu* - what to speak of sovereignty over Earth?

35 O Janardana, even if we gain sovereignty over the three worlds, not to speak of ruling over the Earth, what happiness shall we obtain by killing Duryodhana and company?

1.36

papam evasrayed asman, hatvaitan atatayinah

tasman narha veyam hantum, dhartarastran svabandhavan

svajanam hi katham hatva, sukhinah syama madhava

(he) madhava - O Madhava; *papam eva* - only sin; *asrayet* - will enter; *asman* - us; *hatva* - by killing; *etan atatayinah* - these aggressors. *tasmat* - Therefore; *vayam* - we; *na arhah* - cannot; *hantum* - kill; *sva-bandhavan* - our own family members; *dhartarastran* - Duryodhana and company; *hi* - since; *svajanam hatva* - by killing our relatives; *katham* - how; *(vayam) syama* - shall we become; *sukhinah* - happy?

36 Only sin will befall us if we slay our teachers and guardians, even if they be our aggressors. We cannot take the lives of our own relatives, the sons of Dhrtarastra. O Madhava, how can we be happy by killing our own kinsmen?

1.37-38

yadyapy ete na pasyanti, lobhopahata-cetasah

kula-ksaya-krtam dosam, mitra-drohe ca patakam

katham na jneyam asmabhih, papad asman nivartitum

kula-ksaya-krtam dosam, prapasyadbhir janardana

(he) janardana - O Janardana, Krsna; *yadyapi ete* - although these persons; *lobha-upahata-cetasah (santah)* - their hearts being afflicted with greed; *patakam na pasyanti* - do not see the great sin; *mitra-drohe* - of quarreling with friends; *ca* - and; *kula-ksaya-krtam dosam* - the crime of slaying family

members; (*tathapi*) - nonetheless; *katham* - how is it that; *asmabhih* - we; *na jneyam nivartitum* - may not know to refrain; *asmat papas* - from this sinful act; *prapasyadbhih* - fully knowing; *kula-ksaya-krtam dosam* - the grievous fault of slaying family members?

37-38 Although these men, their hearts afflicted by greed, cannot see the grave sin of fighting with friends and killing family members, why, O Janardana, should we not refrain from this heinous act, being in full knowledge of the grave consequences?

1.39

kula-ksaye pranasyanti, kula-dharmah sanatanah

dharme naste kulam krtsnam, adharmo 'bhibhavaty uta

kula-ksaye - With the decline of the dynasty; *kula-dharmah* - traditional religious practice; *sanatanah* - descending by dynastic succession; *pranasyanti* - will be destroyed. *dharme naste (sati)* - When religious principles are destroyed; *adharmah* - irreligion; *abhibhavati* - overcomes; *krtsnam uta kulam* - the entire family hierarchy.

39 With the decline of the dynasty the religious traditions of the family are curtailed. When religious practices are thus disrupted, the entire remaining dynasty is overwhelmed by irreligion.

1.40

adharmabhibhavat krsna, pradusyanti kula-striyah

strisu dustasu varsneya, jayate varna-sankarah

(he) *krsna* - O Krsna; *adharmā-abhibhavat* - when the family is overcome with irreligion; *kula-striyah* - the women of the family; *pradusyanti* - are polluted.
(he) *varsneya* - O descendant of the Vrsni dynasty; *strisu dustasu (satsu)* - when the women of the family become corrupt; *jayate* - there arises; *varna-sankarah* - unwanted and unvirtuous progeny.

40 O Krsna, descendant of the Vrsni dynasty, when the family is thus predominated by irreligion, the women of the family become depraved, and from adultery, unwanted and unvirtuous progeny is born.

1.41

sankaro narakayaiva, kula-ghnanam kulasya ca

patanti pitaro hy esam, lupṭa-pindodaka-kriyah

sankarah - Undesirable progeny; *narakaya eva (bhavati)* - causes a hellish condition; *kulasya kula-ghnanam ca* - for both the dynasty and its destroyers.
esam - Their; *pitarah* - forefathers; *patanti hi* - surely fall down; *lupṭa-pinda-udaka-kriyah* - due to the termination of obsequial offerings of foodstuffs and water.

41 Undesirable progeny forces both the family and its destroyers into a hellish condition. The same fate befalls the ancestors of that family, because the regular offerings of food and water to those ancestors are discontinued.

1.42

dosair etaih kula-ghnanam, varna-sankara-karakaih

utsadyante jati-dharmah, kula-dharmas ca sasvatah

dosaih - By the grievous faults; *etaih kula-ghnanam* - of all these destroyers of the dynasty; *varna-sankara-karakaih* - causing *varnasankara*, or mongrelized population; *sasvatah* - ageless; *jati-dharmah kula-dharmah ca* - family tradition and lineage; *utsadyante* - are completely devastated.

42 The heinous acts of such destroyers of the dynasty cause the outbreak of mongrelized progeny. By those acts, ageless family tradition and noble high lineage are utterly devastated.

1.43

utsanna-kula-dharmanam, manusyanam janardana

narake niyatam vaso, bhavatity anususruma

(he) janardana - O Janardana; *(vayam) anususruma* - We have heard; *iti* - that; *manusyanam* - for those persons; *utsanna-kula-dharmanam* - whose family traditions have been destroyed; *niyatam* - constant; *narake vasah* - residence in hell; *bhavati* - takes place.

43 O Janardana, we have heard that persons whose familial, social, and religious traditions are disrupted dwell always in hell.

1.44

aho bata mahat-papam, kartum vyavasita vayam

yad rajya-sukha-lobhena, hantum svajanam udyatah

aho bata - Alas, what a tragedy! *vayam* - We; *vyavasitah* - have decided; *kartum* - to commit; *mahat-papam* - a most heinous sin. *yad* - Just because; *rajya-sukha lobhena* - of greed for royal luxuries; *udyatah* - we have prepared; *svajanam hantum* - to kill our relatives.

44 Alas! What a grave sin we have decided to commit. Driven by our greed for trifling royal happiness, we are about to kill our own kinsmen.

1.45

yadi mam apratikaram, asastram sastra panayah

dhartarastra rane hanyus, tan me ksemataram bhavet

yadi - if; *dhartarastrah* - the sons of Dhrtarastra; *sastra-panayah* - equipped with weapons; *hanyuh* - kill; *mam* - me; *asastram* - unarmed; *apratikaram* - and unresisting; *rane* - in battle; *tat* - even that; *bhavet* - will be; *ksemataram* - much more auspicious; *me* - for me.

45 If unarmed and unresisting, I were to be killed on this battlefield by the armed sons of Dhrtarastra, then that would be much more auspicious for me.

1.46

sanjaya uvaca

evam uktvarjunah sankhye, rathopastha upavisat

visrjya sa-saram capam, soka-samvigna-manasah

sanjaya uvaca - Sanjaya said: *evam uktva* - having thus spoken; *sankhye* - on the battlefield; *visrjya* - casting aside; *capam* - bow; *sa-saram* - and arrows; *arjunah* - Arjuna; *upavisat* - sat down; *ratha-upasthah* - on the chariot; *soka-samvigna-manasah* - with a heart heavy with sorrow.

46 Sanjaya said: Having thus spoken on the battlefield, Arjuna cast aside his bow and arrows and sat down on the chariot, his heart overwhelmed with lamentation.

end of first chapter **Observing the Armies Saina Darsana**

2 Chapter The Constitution of the Soul

Sankhya Yoga

2.1

sanjaya uvaca

tam tatha krpayavistam, asru-purnakuleksanam

visidantam idam vakyam, uvaca madhusudanah

sanjayah uvaca - Sanjaya said: *madhusudanah* - Sri Krsna; *tatha* - thus; *uvaca* - spoke; *idam vakyam* - these words; *visidantam tam* - unto sorrowful Arjuna; *krpayavistam* - who was overwhelmed by compassion; *asru-purna-akula-iksanam* - tearful and sad-eyed.

1 Sanjaya said: The Supreme Lord, Madhusudana, then spoke the following words unto grief-stricken Arjuna, who was overwhelmed with compassion and whose sorrowful eyes were brimming with tears.

2.2

sri bhagavan uvaca

kutas tva kasmalam idam, visame samupasthitam

anarya-justam asvargyam, akirti-karam arjuna

sri bhagavan uvaca - The Supreme Lord said: *(he) arjuna* - O Arjuna; *visame* - at this time of crisis; *kutah* - for what reason; *idam kasmalam* - has this illusion; *tva* - of yours, *samupasthitam* - appeared? *anarya-justam* - This is not befitting those who are known as Aryan; *asvargyam* - and it is an obstacle to the attainment of heaven; *akirti-karam* -and a cause of infamy.

2 The Supreme Lord said: O Arjuna, why has such illusion overcome you at this critical moment? This is unbefitting a noble man (Aryan). It is an obstacle to the attainment of heaven, and a destroyer of good name and fame.

2.3

klaibyam ma sma gamah partha, naitat tvayy upapadyate

ksudram hrdaya-daurbalyam, tyaktvottistha parantapa

(he) partha - O son of Kunti; *klaibyam ma sma gamah* - do not be overcome by cowardice. *etat* - This cowardice; *na upapadyate* - does not appear proper; *tvayi* - in you. *(he) parantapa* - O subduer of the enemy; *tyaktva* - giving up; *ksudram hrdaya-daurbalyam* - petty weak-heartedness; *uttistha* - arise for battle.

3 O son of Kunti, give up this cowardice, for it does not become you. O great hero, cast off this petty weakness of heart, and arise for battle!

2.4

arjuna uvaca

katham bhisam aham sankhye, dronam ca madhusudana

isubhih pratiyotsyami, pujarhav arisudana

arjunah uvaca - Arjuna said: *(he) arisudana-madhusudana* - O Madhusudana, destroyer of the enemy; *(laksi-krtya)* - having seen; *puja-arhau* - worshipable; *bhisam dronam ca*-Bhisma and Drona; *katham aham pratiyotsyami* - how can I counterattack; *isubhih* - with arrows; *sankhye* - in battle?

4 Arjuna said: O Madhusudana, killer of the enemy, how can I counterattack, shooting arrows at my grandsire Bhisma and teacher Drona, who are worthy of my worship?

2.5

gurun ahatva hi mahanubhavan

sreyo bhoktum bhaiksyam apiha loke

hatvartha-kamams tu gurun ihaiva

bhunjiya bhogan rudhira-pradigdhan

sreyah - Better; *bhaiksyam api bhoktum* - to live on food obtained by begging; *iha loke* - in this world; *ahatva hi* - without killing; *maha-anubhavan gurun* - great, noble elders and *gurus*; *tu* - Otherwise; *gurun hatva*-by killing our *gurus* and superiors; *bhunjiya eva*-we shall certainly have to enjoy; *rudhira-pradigdhan* - blood-tainted; *artha-kaman bhogan* - wealth and coveted enjoyable objects; *eva*-here.

5 It is better to live in this world by begging, without taking the lives of our

great, noble elders and teachers. Otherwise, by killing them we shall only live in this world to enjoy their wealth and properties tainted with their blood.

2.6

na caitad vidmah kataran no gariyo

yad va jayema yadi va no jayeyuh

yan eva hatva na jijivisamas

te 'vasthitah pramukhe dhartarastrah

yat va - If indeed; (*vayam*) -we; *jayema* - win; *yadi va* - or if; (*ete*) - these men; *nah jayeyuh* - happen to conquer us; *na ca vidmah* - we do not understand; *etat katarat* - which of these; *gariyah* - is more beneficial; *nah* - for us. *te dhartarastrah* - Those very sons of Dhrtarastra; *yan hatva* - by killing whom; *na jijivisamah eva* - we do not wish to even live; *avasthitah* - are present; *pramukhe* - opposite us for battle.

6 We cannot understand which will be better for us-victory or defeat - because those sons of Dhrtarastra, whom if we killed we should not care to live, now stand before us on the battlefield.

2.7

karpanya-dosopahata-svabhavah

prcchami tvam dharma-sammudha-cetah

yac chreyah syan niscitam bruhi tan me

sisyas te 'ham sadhi mam tvam prapannam

karpanya-dosa upahata-svabhavah - Overwhelmed with poorness of heart due to apprehending the fault of dynastic destruction; (*tatha*) - and ; *dharmasammudha-cetah* - mentally bewildered in determining religious duty and nonduty; (*aham*) *prcchami* - I am asking; *tvam* - You; (*tvam*) *bruhi* - You please say; *tat* - that; *yat* - which; *syat*- may; *niscitam sreya*h - bring about positive good; *me* - for me. *aham* - I am; *te sisya*h - ready for Your counsel and direction; (*atah*) - therefore; *sadhi* - please impart instructions; *mam* - to me; *tvam prapannam* - Your surrendered soul.

7 Now I am bewildered. What is my real duty? Overwhelmed by apprehension for the fall of our dynasty, I am begging You to please tell me clearly which course of action is most benefincial for me. I am Your surrendered disciple. Kindly instruct me.

2.8

na hi prapasyami mamapanudyad

yac chokam ucchosanam indriyanam

avapya bhumav asapatnam rddham

rajyam suranam api cadhipatyam

avapya - After having obtained; *asapatnam* - an unrivaled; *rddham* - expansive; *rajyam* - kingdom; *bhumau* - on Earth; *ca* - and; *adhipatyam*-supremacy over; *suranam api*- even the demigods; (*aham*) - I; *na hi prapasyami* - do not see; *yat* - that action which; *apanudyat* - will dispel; *mama* - my; *sokam* - grief; *ucchosanam* - and exhaustion, *indriyanam* - of the senses.

8 Even if we obtain an unrivaled, expanding empire on Earth and supremacy over the kingdom of heaven, I cannot find anything to allay this sadness which is leaving me senseless.

2.9

sanjaya uvaca

evam uktva hrsikesam, gudakesah parantapah

na yotsya iti govindam, uktva tusnim babhuva ha

sanjaya uvaca - Sanjaya said: *evam uktva* - Having spoken thus; *hrsikesam* - unto Sri Krsna; *gudakesah* - sense-controlled Arjuna, the conqueror of sleep; *parantapah* - the chastiser of the enemy ; *uktva* - then spoke; *iti* - as follows; *govindam* - to Govinda: (*aham*) *na yotsye* - "I shall not fight"; *babhuva ha* - and then remained; *tusnim* - silent.

9 Sanjaya said: In this way, the chastiser of the enemy, the intensely alert Arjuna, addressed Krsna who is the Lord of the senses of all beings. Then he declared, “Govinda, I will not fight,” and fell silent.

2.10

tam uvaca hrsikesah, prahasann iva bharata

senayor ubhayor madhye, visidantam idam vacah

(*he*) *bharata* - O Dhrtarastra; *ubhayoh senayoh madhye* - situated between the

armies; *hrsikesah* - Hrsikesa; *prahasana iva* - smilingly; *uvaca* - addressed; *visidantam* - grief-stricken; *tam* - Arjuna; *idam* - in these; *vacah* - words.

10 O Bharata, thereafter Sri Hrsikesa, in the midst of both armies, smilingly addressed the grief-stricken Arjuna as follows:

2.11

sri bhagavan uvaca

asocyan anvasocas tvam, prajna-vadams ca bhasase

gatasun agatasums ca, nanusocanti panditah

sri bhagavan uvaca - The Lord said: *tvam* - you; *anvasocah* - are mourning, *asocyan* - for those for whom you should not mourn; *prajna-vadan ca bhasase* - and speaking like a wise man at the same time; (*kintu*) - but; *panditah* - the wise; *na anusocanti* - do not lament; *gatasun* - for dead; *agatasun ca* - or for living relatives.

11 The Lord said: O Arjuna, you are mourning for that which is unworthy of grief, and yet speaking words of wisdom. But the wise lament neither for the living nor the dead.

2.12

na tv eva ham jatu nasam, na tvam neme janadhipah

na caiva na bhavisyamah, sarve vayam atah param

(iti) tu na eva - It is not a fact that; aham - I; na asam - did not exist; jatu - ever before; (iti) na - nor is it that; tvam na - you did not exist; (iti na) - nor is it that; ime janadhipah - all these kings; na - did not exist; ca - and; (iti na) eva - nor is it that; sarve vayam na bhavisyamah - we will all no longer exist; atah param - hereafter.

12 Never was there a time when I, you, or all these kings did not exist. As we are at present, so have we been in the past, and shall continue to be in the future.

2.13

dehino 'smin yatha dehe, kaumaram yauvanam jara

tatha dehantara-praptir, dhira tatra na muhyati

yatha - Just as; *asmin dehe* - in this gross body; *dehinah* - of the living being who considers his body to be himself; *kaumaram* - childhood; *yauvanam* - youth; *jara* - and old age; (*bhavati*) - occur; *tatha* - so also ; *deha-antara praptih* - the attainment of yet another body; (*bhavati*) - occurs. *dhira* - The intelligent; *na muhyati* - are not deluded; *tatra* - thereby.

13 As the embodied living being gradually passes in this body from childhood to youth to old age, so also that soul attains yet another body at death. The learned are not deluded by such a transformation.

2.14

matra-sparsas tu kaunteya, sitosna-sukha-duhkha-dah

agamapayino 'nityas, tams titiksasva bharata

(he) *kaunteya* - O Arjuna, son of Kunti; *matra-sparsah tu* - the action of the senses combined with the sense objects; *sita-usna-sukha-duhkha-dah* - are givers of cold and heat, pleasure and pain; (te) *agama-apayinah* - These effects are subject to appearance and disappearance; *anityah* - and temporary. (atah) - Therefore; (he) *bharata* - O Arjuna; *titiksasva* - endure; *tan* - them.

14 O son of Kunti, only the engagement of the senses with their objects gives rise to the sensations of cold, heat, pleasure, and pain. But these effects are temporary - they come and go. Therefore, O Bharata, you are to endure them.

2.15

yam hi na vyathayanty ete, purusam purusarsabha

sama-duhkha-sukham dhiram, so 'mrtatvaya kalpate

(he) *purusa-rsabha* - O noblest of men; *sah dhiram purusam* - that man of sound judgement; *sama duhkha-sukham*-equipoised in happiness and distress; *yam* - for whom; *ete* - these; (*matra-sparsah*) - actions of the senses combined with material sense objects; *na vyathayanti* - cannot disturb; *kalpate hi* - is indeed qualified; *amrtatvaya* - for liberation.

15 O noblest of men, a person of steady intelligence, equipoised in pleasure and pain, undisturbed by sensual experiences, is certainly eligible for liberation.

2.16

nasato vidyate bhavo, nabhavo vidyate satah

ubhayor api drsto 'ntas, tv anayos tattva-darsibhih

asatah - Of the temporary; *na vidyate* - there is no; *bhavah* - constancy. *satah* - Of the permanent; *na vidyate* - there is no; *abhavah* - end. *tu* - But; *antah* - the ultimate conclusion; *anayoh ubhayoh api* - regarding both of these; *drstah* - has been analyzed; *tattva-darsibhih* - by seers of the truth.

16 Of the changeable, such as the body, there is no everlasting existence; of the everlasting soul, there is no transformation or destruction. Seers of the truth have thus distinguished and analyzed the nature of both eternal reality and temporary illusion.

2.17

avinasi tu tad viddhi, yena sarvam idam tatam

vinasam avyayasyasya, na kascit kartum arhati

tu - But; *viddhi* - know that; *tat* - the soul; *yena* - by whom; *idam sarvam* - this entire body; *tatam* - is pervaded; *avinasi* - is indestructible. *na kascit* - No one; *arhati* - is able; *vinasam kartum* - to bring about the destruction; *avyayasya asya* - of this imperishable soul.

17 Know that the soul who pervades the entire body is imperishable. He is unchangeable and everlasting; and no one can destroy him.

2.18

antavanta ime deha, nityasyoktah saririnah

anasino 'prameyasya, tasmad yudhyasva bharata

saririnah - Of the living being; *nityasya* - who is always the same; *anasinah* - indestructible; *aprameyasya* - and immeasurable, due to his extremely subtle nature; *ime deha* - all these bodies; *uktah* - are said to be; *antavantah* - subject to destruction; *tasmad* - therefore; *(he) bharata* - O Arjuna; *yudhyasva* - fight.

18 Only these physical bodies of the eternal, indestructible, and immeasurable soul are subject to destruction. Therefore, fight, O Bharata, and do not give up your natural religious principles.

2.19

ya enam vetti hantaram, yas cainam manyate hatam

ubhau tau na vijanito, nayam hanti na hanyate

yah - Those persons who; *vetti* - think; *enam* - this soul to be, *gantaram* - a killer; *yah ca enam manyate* - and those who think him (this soul); *hatam* - killed; *tau ubhau* - both of them; *na vijanitah* - are ignorant; *(yasmad)* - since; *ayam* - this soul; *na hanti* - neither kills anyone; *na hanyate* - nor is killed by anyone.

19 Those who think that the living being is a slayer, and those who think that he is slain, are both ignorant of the true nature of the soul - the soul neither slays nor is slain.

2.20

na jayate mriyate va kadacin

nayam bhutva bhavita va na bhuyah

ajo nityah sasvato 'yam purano

na hanyate hanyamane sarire

ayam - This soul; *na jayate* - is neither born; *va na mriyate* - nor dies; *kadacit* - at any time; *bhutva na va* - nor having come into being; *bhavita* - will he be created; *bhuyah* - again. *ayam ajah* - This soul is birthless; *nityah* - forever changeless; *sasvatah* - free from decay; *purana* - free from the sixfold transformations of matter; *(ca)* - and; *(ayam)* - the soul; *na hanyate* - is never destroyed; *sarire hanyamane (api)* - even if the body is destroyed.

20 The soul is never born and he never dies, nor does he repeatedly come into being and undergo expansion, because he is unborn and eternal. He is inexhaustible - ever-youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed.

2.21

vedavinasinam nityam, ya enam ajam avyayam

katham sa purusah partha, kam ghatayati hanti kam

(he) partha - O Arjuna; *yah* - that person who; *veda* - knows; *enam* - this soul as, *nityam* - non-multiplying; *ajam* - birthless; *avyayam* - undecaying; *avinasinam* - and indestructible; *katham* - how; *kam* - and unto whom; *sah purusah ghatayati* -

does that person cause death to; *kam* - anyone; (*va*) - or; (*katham*) - how; *hanti* - does he kill; (*kam*) - anyone?

21 O Partha, how can a person who knows the soul to be constant, indestructible, birthless, and inexhaustible, kill anyone or cause anyone to be killed?

2.22

vasamsi jirnani yatha vihaya, navani grhnati naro 'parani

tatha sarirani vihaya jirnany, anyani samyati navani dehi

yatha - Just as; *narah* - a man; *vihaya* - rejecting; *jirnani vasamsi* - torn clothes; *grhnati* - accepts; *aparani navani* - new garments; *tatha* - similarly; *dehi* - the soul; *vihaya* - rejecting; *jirnani* - old and decrepit; *sarirani*- bodies; *samyati* - accepts; *anyani navani* - new bodies.

22 As a person accepts new dress, rejecting that which is old and worn, so also the soul continues to accept a new body, giving up the old and useless one.

2.23

nainam chindanti sastrani, nainam dahati pavakah

na cainam kledayanty apo, na sosayati marutah

sastrani - Weapons; *na chindanti* - cannot pierce; *enam* - the soul; *pavakah* -

fire; *na dahati* - cannot burn; *enam* - the soul; *apah* - water; *na kledayanti* - cannot dampen; *enam* - the soul; *ca* - and; *marutah* - the air; *na sosayati* - cannot dry (him).

23 Weapons cannot pierce the soul, and fire cannot burn him. He can neither be moistened with water, nor dried by the air.

2.24-25

acchedyo 'yam adahyo 'yam, akledyo 'sosya eva ca
nityah sarva-gatah sthanur, acalo 'yam sanatanah

avyakto 'yam acintyo 'yam, avikaryo 'yam ucyate
tasmad evam viditvainam, nanusocitum arhasi

ayam acchedyah - The soul is indivisible; *ayam adahyah* - he cannot be burned; (*ayam*) *akledyah* - he cannot be moistened; *asosyah eva ca* - and cannot be dried. *ayam nityah* - He is everlasting; *sarva-gatah* - all-approaching, that is, capable of migrating throughout all species headed by demigods, according to the fruits of his actions; *sthanuh* - fixed; *acalah* - immovable; *sanatanah* - and beginningless. *ayam ucyate* - He is said to be; *avyaktah* - imperceptible due to his extremely subtle nature; *ayam acintyah* - he is beyond logic; *ayam avikaryah* - and he is not subject to the sixfold transformations of birth, etc. *tasmad* - Therefore; *viditva* - knowing; *enam* - the soul; *evam* - as such; *anusoctum na arhasi* - it is improper to be aggrieved.

24-25 The soul is indivisible and cannot be burned, moistened, or dried up. He is everlasting, constant, immovable, and ever-existent. Nothing can

obstruct his passage. This soul is imperceptible, inconceivable, and unaffected by the sixfold mutations (Birth, existence, growth, maturity, diminution, and destruction). Therefore, knowing the soul in this way, you can no longer lament.

2.26-27

atha cainam nitya-jatam, nityam va manyase mrtam

tathapi tvam maha-baho, nainam socitum arhasi

jatasya hi dhruvo mrtyur, dhruvam janma mrtasya ca

tasmad apariharye 'rthe, na tvam socitum arhasi

(he) maha-baho - O best of warriors, Arjuna; *atha ca* - and even if; *manyase* - you think; *enam* - the soul; *nitya-jatam* - to be always born; *va* - or; *nityam mrtam* - always subject to destruction; *tatha api*- even then; *tvam* - you; *socitum na arhasi* - ought not grieve; *enam* - for him; *hi* - since; *jatasya* - for one who has taken birth; *mrtyuh* - death; *dhruvah*- is certain ; *mrtasya ca* - and for one who is dead; *janma* - birth, for undergoing the reactions to his past actions; *dhruvam* - is certain. *tasmad* - Therefore; *tvam* - you; *na arhasi* - ought not; *socitum* - grieve; *apariharye arthe* - for unavoidable circumstances.

26-27 O best of warriors, even if you think that the soul is perpetually subject to birth and death, you still have no reason to lament. For one who is born, death is certain, and for one who dies, he must be reborn to undergo the reactions of his past actions. Therefore, you should not lament over the inevitable.

2.28

avyaktadini bhutani, vyakta-madhyani bharata

avyakta-nidhanany eva, tatra ka paridevana

(he) *bharata* - O Arjuna; *bhutani* - of the living entities; *avyaktadini* -the situation before birth is unknown; *vyakta-madhyani* - the interim period between birth and death is known; *avyakta-nidhanany eva* - and the situation after death is again unknown; *ka paridevana* - so what cause is there for grief; *tatra* - in that matter?

28 O Bharata, when all living entities are unmanifest before birth, manifest between birth and death, and again unmanifest at death, why lament for them? (This conclusion is not corroborated by saintly authorities; but if it is accepted for the sake of argument, your duty is still to fight - to uphold your natural religious principles.)

2.29

ascaryavat pasyati kascid enam

ascaryavad vadati tathaiva canyah

ascaryavac cainam anyah srnoti

sruvapy enam veda na caiva kascit

kascit - Some persons; *pasyati* - see; *enam* - the soul as; *ascaryavat* - astonishing. *tatha eva* - Similarly; *anyah ca* - others also; *vadati*- describe; *enam* - the soul; *ascaryavat* - in an astonishing way. *anyah ca* - And others who; *srnoti* - hear about; *enam* - the soul; *ascaryavat* - are astonished; *kascit ca* - and some;

eva - certainly; *srutva api* - even having heard; *na veda* - cannot understand; (*enam*) - him.

29 Some see the soul as astonishing, some describe him as astonishing, some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all.

2.30

dehi nityam avadhyo 'yam, dehe sarvasya bharata

tasmat sarvani bhutani, na tvam socitum arhasi

(*he*) *bharata* - O Arjuna; *ayam* - this; *dehi nityam* - soul is eternal; *avadhyah* - immortally present; *dehe* - in the bodies, *sarvasya* - of all living beings. *tasmat* - Therefore; *tvam* - you; *socitum na arhasi* - should not lament; *sarvani bhutani* - for any living beings.

30 O Bharata, the soul dwelling within the bodies of all living beings is eternal and cannot be slain. Therefore, you should not lament for anybody.

2.31

svadharmam api caveksya, na vikampitum arhasi

dharmyaddhi yuddhac chreyo 'nyat, ksatriyasya na vidyate

api - Moreover; *na arhasi* - you should not; *vikampitum* - fear; *ca aveksya* - even considering; *sva-dharmam* - your duty as a warrior; *hi* - since; *ksatriyasya* - for a

ksatriya, or one who upholds justice; *na vidyate* - there is no; *anyat sreyaḥ* - other better course of action; *dharmyat yuddhat* - than a battle for justice.

31 Moreover, considering your svadharma, you have no reason to waver, since no action is more beneficial for a ksatriya than fighting for religious justice.

Commentary

Svadharma, or the natural duty of the living entity is of two types, according to the condition of either his bondage or liberation. In the liberated state, *svadharma* is devoid of the superfluous color or impetus which is found in the *svadharma* of material bondage. Actually pure *svadharma*, *suddha svadharma*, is the liberated soul's absorption in engaging his every attempt for the divine pleasure of the Supreme Lord. On the other hand, the soul in material bondage accepts various births throughout 8,400,000 species of life according to the fruits of his past actions, until by dint of pious or virtuous actions he obtains a human birth; then, according to his particular nature and movements he adopts a position in *daiva-varnasrama*, the God-centered, graded socio-religious system, as a favorable means of attaining pure *svadharma* of the liberated state. Thus, the practice of this favorable means is also known as *svadharma* in a general way. In other words, as smoke-covered fire is still known as fire regardless of its covering, similarly, although the original *suddha svadharma* of the soul may appear to be slightly covered, it is nonetheless counted as *svadharma*, within the consideration of the God-centered socio-religious system of *varnasrama-dharma*.

2.32

yadrcchaya copapannam, svarga-dvaram apavrtam

sukhinah ksatriyah partha, labhante yuddham idrsam

(he) *partha* - O Arjuna; *ksatriyah* - warriors; *sukhinah* - full of good fortune; *labhante* - gain; *yuddham* - battle; *idrsam* - of this kind; *upapannam* - present here; *yadrcchaya* - of its own accord; *ca apavrtam svarga-dvaram* - like the wide open gates of heaven.

32 O Partha, such a battle, present of its own accord like the open gates of heaven, can be gained only by the most fortunate warriors.

2.33

atha cet tvam imam dharmyam, sangramam na karisyasi

tatah svadharmam kirtim ca, hitva papam avapsyasi

atha - Alternatively; *cet* - if; *tvam* - you; *na karisyasi* - do not engage in; *imam dharmyam sangramam* - this war of religious justice; *tatah* - then; *hitva* - by rejecting; *sva-dharmam kirtim ca* - the ksatriyas' duty and fame; *avapsyasi* - you will incur; *papam* - sin.

33 In fact, if you choose not to engage in this war of religious justice, your religious principles will be lost, fame will desert you, and sin will overcome you.

2.34

akirtim capi bhutani, kathayisyanti te 'vyayam

sambhavitasya cakirtir, maranad atiricyate

ca - Also; *bhutani* - the masses; *kathayisyanti* - will speak; *avyayam* - for all time; *te* - of your; *akirtim api* - ill reputation. *ca* - And; *akirtih* - infamy; *atiricyate* - is worse; *maranat* - than death; *sambhavitasya* - for respected persons.

34 People will speak of your infamy for all time to come, and for the renowned, infamy is worse than death.

2.35

bhayad ranad uparatam, mamsyante tvam maha-rathah

yesam ca tvam bahu-mato, bhutva yasyasi laghavam

maha-rathah - Great warriors like Duryodhana and others; *mamsyante* - will consider that; *tvam* - you; *uparatam*-desisted; *ranat* - from battle; *bhayat* - out of fear; *ca* - and; *yesam* - of those for whom; *tvam* - you; *bahu-matah bhutva* - have been the object of great honor; *laghavam yasyasi* - you will be the object of ridicule.

35 Those great warriors who have highly honored you will ridicule you, considering that you were afraid to fight.

2.36

avacya-vadams ca bahun, vadisyanti tavahitah

nindantas tava samarthyam, tato dahkhataram nu kim

tava ahitah - Your enemies; *vadisyanti* - will speak, *bahun avacya-vadan ca* - many unworthy words; *nindantah* - condemning, *tava samarthyam* - your capabilities. *nu* - Alas, Arjuna; *kim* - what could be; *duhkhataram* - more painful; *tatah* - than that?

36 Your enemies will scorn your abilities with many insulting words. What could be more painful?

2.37

hato va prapsyasi svargam, jitva va bhoksyase mahim

tasmad uttistha kaunteya, yuddhaya krtā niscayah

hatah va - if killed in battle; *svargam prapsyasi* - you will attain heaven; *jitva va* - or by gaining victory; *bhoksyase* - you will enjoy; *mahim* - the earth. *tasmat* - Therefore; *(he) kaunteya*- O Arjuna; *krtā niscayah (san)* - being confident of success; *uttistha* - rise; *yuddhaya* - for battle.

37 O Kaunteya, if you are killed, you will attain heaven, and if you are victorious, you will enjoy the Earth. Therefore, being confident of your success, arise for battle!

2.38

sukha-duhkhe same krtva, labhalabhau jayajayau

tato yuddhaya yujyasva, naivam papam avapsyasi

same krtva - By equalizing, or seeing with an attitude of equanimity; *sukha-duhkhe* - pleasure and pain; *labha-alabhau* - gain and loss; *jaya-ajayau (ca)* - and victory and defeat; *tatah* - thereafter; *yujoyasva* - engage; *yuddhaya* - in the cause of battle. *evam* - In this way; *na avapsyasi* - you will not incur; *papam* - sin.

38 Knowing pleasure und pain, gain and loss, and victory and defeat to be one and the same - fight. You will be unaffected by sin.

2.39

esa te 'bhihita sankhye, buddhir yoge tv imam srnu

buddhya yukto yaya partha, karma-bandham prahasyasi

(he) partha - O son of Kunti; *abhihita te* - I have explained to you; *esa buddhih* - this knowledge; *sankhye* - concerning the nature of the soul. *tu* - Further; *srnu* - please hear; *imam* - this conception; *yoge* - linked with devotion; *yaya buddhya yukta* - with which devotional conception; *prahasyasi* - you will be able to completely give up; *karma-bandham* - the bondage of karma, action.

39 I have just explained to you the wisdom of the conception of reality. Now hear of the conception of devotional service, or bhakti-yoga. O Partha, by buddhi-yoga, engaging your intelligence in devotion, you will be able to completely cut the bondage of action.

Commentary

"It will be shown herein that *buddhi-yoga* is a singular path. When this *buddhi-yoga* is seen to be limited by the ideal of action, it is known as *karma-yoga* when it extends beyond *karma* up to the utmost limit of knowledge, it is known as *jnana-yoga*, or *sankhya-yoga* and when, transcending the limitations of both *jnana* and *karma*, it touches *bhakti*, or devotion, it is then known as *bhakti-yoga*, or perfectly pure and complete *buddhi-yoga*."

...Srila Bhaktivinoda Thakura .

2.40

nehabhikrama-naso 'sti, pratyavayo na vidyate

svalpam apy asya dharmasya, trayate mahato bhayat

iha- In this bhakti-yoga; *na asti* - there is no; *abhikrama-nasah* - loss of initial endeavor; *na vidyate* - and there is no; *pratyavayah* - diminution of results. *svalpam api* - Even the slightest performance; *asya dharmasya* - of this bhakti-yoga; *trayate* - saves one; *mahatah bhayat* - from the great fear of birth and death in the material world.

40 Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.

Commentary

Generally, *maha-bhaya* is taken as the all-devouring fear of repeated birth and death in this world of exploitation. But *maha-bhaya* also refers to *sayujya-mukti*, the liberation of merging into the impersonal nondifferentiated consciousness of Brahmaloka, Viraja, or *samadhi*. Renunciation leads to *sayujya-mukti*, the fullstop of birth and death, but not a life in the positive plane. It takes one to a permanent burial in

Brahmaloka. The demon of *mukti* will devour one wholesale and therefore it is even more dangerous than this ordinary worldly life of action and reaction. *Mukti* means a strike in the organic system, so it must be avoided. To either abuse duties in a factory or to declare a strike by cessation of duties are both abnormal. *Bhukti*, exploitation, and *mukti*, renunciation, are both fearsome ghosts. Therefore, *maha-bhaya* means the great apprehension of falling prey to both the ghost of exploitation leading to repeated birth and death, as well as the ghost of committing suicide by merging into the impersonalism of incarceration in Brahmaloka: fear of both *bhoga-bhumi*, the plane of exploitation, and *tyaga-bhumi*, the plane of renunciation.

It is stated in the *Bhakti-rasamrta-sindhu*:

bhukti-mukti.sprha yavat, pisaci hrdis vartate

tavad bhakti-sukhasyatra, katham abhyudayo bhavet

"As long as the two ghosts of exploitation and renunciation remain haunting the heart, the ecstasy of devotion to Krishna will never awaken there." (B.r.s. 1. 2. 22)

anyabhilasita sunyam jnana-karmady anavrtam

anukulyena krisnanusilanam bhaktir uttama

"The highest devotion is that which pleases exclusively the Supreme Lord, Krishna, and it is devoid of any desire apart from His service. It is not covered by the action of daily or customary duties (*karma*), nor by the knowledge that searches for the impersonal nondifferentiated aspect of the Absolute (*jnana*), nor by the meditational attempt to become one with the Lord (*yoga*)."

(B.r.s.1.1.9)

Only the Supreme Lord is *abhaya*, beyond apprehension. Therefore only participation in His service can free one from the ghosts of exploitation and renunciation, *bhukti* and *mukti*. If we subtract *bhukti* and *mukti*, then only positive *bhakti*, devotion, is the remainder. Therefore without *bhakti* everything is *maha-bhaya*, great danger.

2.41

vyavasayatmika buddhir, ekeha kuru-nandana

bahu-sakha hy anantas ca, buddhaya 'vyavasayinam

(he) *kuru-nandana* - O Arjuna, descendant of the Kuru dynasty; *buddhih* - intelligence; *vyavasaya-atmika* - firmly resolved; *iha* - in the matter of this bhakti-yoga; *eka (eva)* - is singular; (*tu*) - but; *buddhayah* - the intellect; *avyavasayinam* - of those who have material desires; *hi* - is certainly; *anantah* - of countless fragments; *bahu-sakhah ca* - and many-branched.

41 O descendant of the Kuru dynasty, intelligence engaged in exclusive devotion unto Me is one-pointed and firmly situated in Me, since I am its only goal. But the intelligence of those who avoid exclusive devotion to Me is splayed and characterized by endless desires because of its absorption in innumerable sense objects.

2.42-44

yam imam puspitam vacam, pravadanty avipascitah

veda-vada-ratah partha, nanyad astiti vadinah

kamatmanah svarga-parah, janma-karma-phala-pradam

kriya-visesa-bahulam, bhogaisvarya-gatim prati

bhogaisvarya-prasaktanam, tayapahrta-cetasam vyavasayatmika buddhih, samadhau na vidhiyate

(he) *partha* - O Arjuna; *avipascitah* - fools; *veda-vada-ratah* - who are fond of interpreting the Vedas; *vadinah iti* - and who say that; *na asti* - there is no; *anyat* - divine or controlling principle beyond beasts, food, offspring, heaven, etc.; *kama-atmanah* - their hearts filled with lusty desires; *svarga-parah* - they think that the attainment of heaven is the principal purpose of human life; *pravadanti* -

and they glorify as supreme; *imam vacam* - all those statements of the Vedas; *yam puspitam* - which appear pleasing to the ear; *janma-karma-phala-pradam* - yield the fruits of birth and action; *bhoga-aisvarya-gatim prati* - lead to sense enjoyment and opulence; *kriya-visesa-bahulam* - and encourage the excessive performance of various ceremonies and rituals. *vyavasaya-atmika-buddhih* - The resolve; *bhoga-aisvarya-prasaktanam* - of those persons infatuated by sense enjoyment and material opulence; *apahrta-cetasam* - and whose hearts are deluded; *taya* - by those flowery words of the Vedas; *na vidhiyate* - does not attain one-pointed dedication; *samadhau* - to the Supreme Lord, Paramesvara.

42-44 O Partha, those lascivious and ignorant persons who have no knowledge that the chief purpose of the Vedas is the attainment of the Supreme Truth, are always concerned with interpretations of its indirect, trivial aspects. They say, "There is nothing worth knowing beyond this." Desirous of enjoying the fruits of their actions and seeking the attainment of heaven, those fools are attracted by the apparently enchanting (but ultimately poisonous) words of the karma-kanda section of the Vedas, wherein many processes of sacrifice and other rituals are described which yield wealth, sense enjoyment, good birth, and the fruits of one's actions. Deluded by these flowery words and enamored by worldly pleasures and opulence, the intelligence of such indiscriminate persons does not attain the resolute determination of exclusive and uninterrupted dedication to the Supreme Lord.

2.45

traigunya-visaya veda, nistraigunyo bhavarjuna

nirdvandvo nitya-sattva-stho, niryoga-ksema atmavan

(he) *arjuna* - O Arjuna; *vedah* - the Vedas; *traigunya-visayah* - deal with the modes of material nature. *nirdvandvah* - Free from the effects of mundane modal duality based on honor and insult; *nitya-sattva-sthah* - live in the association of My eternal devotees; *niryoga-ksemah* - remain free from the pursuits of yoga,

acquisition, and *ksema*, preservation; (*ca*) -and; *atmavan (san)* - connected by *buddhi-yoga*, intelligence fully dedicated to Me; *bhava* - become; *nistraigunyah* - a performer of devotion as enjoined in the Vedas, to the exclusion of *jnana*, knowledge, and *karma*, action.

45 O Arjuna, when defining nondevotional paths based on action and knowledge, the Vedas deal with the three modes of material nature. Foolish men, whose intelligence is covered by exploitation and renunciation, engage themselves in the cultivation of action and knowledge. Thus, they remain in ignorance of the principal object aimed at by the Vedas, which is transcendence beyond the three modes of material nature. But Arjuna, you be free from duality, live in the association of My eternal devotees, and give up all pursuits for gain and preservation. Then by buddhi-yoga, dedicating your intelligence to Me, reach that plane which is free from material qualities, and situate yourself in that transcendence which is the object of the Vedas. In other words, withdrawing yourself from the cultivation of action and knowledge, engage exclusively in the path of devotion as commanded by the Vedas.

2.46

yavan artha udapane, sarvatah samplutodake

tavan sarvesu vedesu, brahmanasya vijanatah

yavan arthah - Of various purposes; (*sidhyati*) - achieved; *udapane* -by a tiny well or pond; *tavan (eva arthah)* - all those purposes; *sarvatah* - of all these wells; (*sidhyati*) - are achieved; (*tato 'pi vaisistyaena*) - better than that; *sampluta-udake* - by a large expanse of water, or a lake. (*evam*) - Similarly; (*yavan arthah sidhyati*) - of the various purposes fulfilled; *sarvesu vedesu* - by the prayers described in all the Vedas for worshiping various demigods; (*sidhyati tavan arthah bhagavadaradhane eva*) - those purposes are all fulfilled by exclusively worshiping the Supreme Lord; *brahmanasya vijanatah* - for the *brahmana* who has perfect understanding that devotion is the sole purport of the Vedas.

46 All the purposes served by several tiny ponds can at once be served better by a large lake. Similarly, the results obtained by worshiping various demigods through respective Vedic prayers may at once be surpassed by exclusive devotion unto Me. Such devotion is the one and only direction of the Vedas. A self-realized person who is thus in full knowledge of the essence of the Vedas, fulfills all necessities by exclusively worshiping the Supreme Lord in devotion.

2.47

karmany evadhikaras te, ma phalesu kadacana

ma karma-phala-hetur bhur, ma te sango 'stv akarmani

te - Your; *adhikarah* - right; *eva karmani* - is certainly in prescribed duties; *ma kadacana (bhuh)* - (but) it is never; *phalesu* - in (any desire for) the results. (*tvam*) - You; *ma bhuh* - should not be; *karma-phala-hetuh* - attached to desiring the fruits of action; *ma* - nor, *astu* - may; *akarmani* - the neglect of prescribed duties; (*bhuh*) - be; *te* - your; *sangah* - attachment.

47 I shall now describe niskama karma-yoga - the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.

2.48

yoga-sthah kuru karmani, sangam tyaktva dhananjaya

siddhy-asiddhyoh samo bhutva, samatvam yoga ucyate

(he) *dhananjaya* - O Arjuna; *yoga-sthah* - with resolved intelligence; *tyaktva* - giving up; *sangam* - the conception that you are the doer; *samah bhutva* - and being equipoised; *siddhi-asiddhyoh* - in victory and defeat; *kuru* - perform; *karmani-* your various duties; (*yatah*) - since; *samatvam* -equipoised intelligence in victory and defeat; *ucyate* - is called; *yogah* - yoga.

48 O Dhananjaya, after giving up desire for the fruits of action, situate yourself on the path of devotion (bhakti-yoga). Equally disposed to success and failure, carry out the duties prescribed according to your nature. To remain equipoised in either success or failure of the outcome of action is certainly known as yoga.

2.49

durena hy avaram karma, buddhi-yogad dhananjaya

buddhau saranam anviccha, krpanah phala-hetavah

(he) *dhananjaya* - O Dhananjaya; *hi-* since; *karma* - action inspired by fruitive desire; *durena avaram* - is extremely abominable; *buddhi-yogat* - in companionship to the equilibrium of the path of selfless action; (*atah*) - therefore; *anviccha* - pray for; *saranam* - the shelter; *buddhau* - of that selfless action. *phala-hetavah* - Those who wish to enjoy the fruits of their action; *krpanah* - are impoverished.

49 O Dhananjaya, fruitive action is extremely abominable in comparison to buddhi-yoga, or equilibrium in selfless action. Those who crave the fruits of their actions are misers - they are impoverished, being full of desires. Therefore, take shelter of the intelligence of which selfless action is the aim

and objective.

2.50

buddhi - yukto jahatiha, ubhe sukrta-duskrte

tasmad yogaya yujyasva, yogah karmasu kausalam

buddhi-yuktah - One who acts without desiring the fruits of action; *jahati* - gives up; *iha* - in this very life; *ubhe* - both; *sukrta-duskrte* - pious and sinful deeds. *tasmad* - Therefore; *yujyasva* - attempt carefully; *yogaya* - the yoga path of selfless action. *karmasu* - Of fruitive and nonfruitive action; *yogah* - the performance of action without desire for its fruits; *kausalam* - is certainly the highest skill.

50 A person who is not motivated by desire to enjoy the fruits of his actions rids himself of both good and bad deeds within this very life. Engage, therefore, in the path of selfless action, since such buddhi-yoga, or equilibrium in selfless action, is certainly the art of action.

2.51

karma-jam buddhi-yukta hi, phalam tyaktva manisinah

janma-bandha-vinirmuktah, padam gacchanty anamayam

hi - Since; *tyaktva*--by giving up; *phalam* - the fruits; *karma-jam* - arising out of karma; *janma-bandha-vinirmuktah (santah)* - and being liberated from the bondage of birth; *manisinah* - wise men; *buddhi-yuktah* - of equipoised intelligence; *gacchanti* - attain; *padam* - the supreme state; *anamayam* - free

from all disturbances.

51 Wise men of steady intelligence liberate themselves from the bondage of birth by renouncing the fruits born of action. Thus, they enter into that state of divine tranquillity which is attainable only by the devotees.

2.52

yada te moha-kalilam, buddhir vyatitarisyati

tada gantasi nirvedam, srotavyasya srutasya ca

yada - When; *te* - your; *buddhih* - heart; *vyatitarisyati* - will overcome; *moha-kalilam* - the impenetrable illusion of thinking the body is the self; *tada* - then; (*tvam*) - you; *gantasi* - will attain to; *nirvedam* -indifference; *srotavyasya* - to subject matters to be heard; *ca* - and; *srutasya* - those that have been heard.

52 Thus, when your intelligence fully emerges from the dense forest of delusion, you will be indifferent to all the trivia either heard previously or to be heard in the future.

2.53

sruti-vipratipanna te, yaa sthasyati niscala

samadhav acala buddhis, tadayogam avapsyasi

yada -When; *te* - your; *acala*-undisturbed; *buddhih* - intelligence; *sruti vipratipanna (sati)* - being detached from the various interpretations of the

Vedas; *sthasyati* - will remain; *niscala* - steadily; *sama-dhau* - upon
Paramesvara, the Supreme Lord; *tada* - then only; *avapsyasi* - will you attain;
yogam - knowledge of the truth, or bhakti-yoga.

53 Thereafter, when your intelligence is no longer disturbed by the various interpretations of the Vedas, then, naturally remaining fixed in undeviating trance (samadhi), you will attain to the path of pure devotion.

2.54

arjuna uvaca

sthita-prajnyasya ka bhasa, samadhi-sthasya kesava

sthita-dhik kim prabhaseta, kim asita vrajeta kim

arjuna uvaca -Arjuna said: (he) *kesava* - O Kesava; *ka bhasa* - what are the symptoms; *sthita-prajnyasya*-of a person of properly adjusted intelligence?
samadhi-sthasya - Of a person fixed in samadhi? *sthita-dhik kim prabhaseta* -
How does a person of steady intelligence respond publicly or privately in the presence of duality based on pleasure and pain? *kim asita kim vrajeta* - How does he conduct himself amidst the external sense objects?

54 Arjuna said: O Kesava, what are the symptoms of properly adjusted persons who are absorbed in perfect meditation? What do they say and how do they respond to external sense objects, both publicly and privately? I wish to know how they conduct themselves in their endeavors.

2.55

sri bhagavan uvaca

prajahati yada kaman, sarvan partha mano-gatan

atmany evatmana tustah, sthita-prajnas tadocyate

sri bhagavan uvaca - Sri Krsna said: (*he*) *partha* - O son of Kunti; *yada* - when; (*jivah*) - the living being; *prajahati* - gives up; *sarvan* - all; *kaman* - material desires; *manah-gatan* - produced within the mind; (*bhavati*) - and becomes; *tustah* - satisfied and content (atmarama); *atmana eva* - solely by the bliss that is obtained; *atmani* - in a withdrawn state of mind; *tada* - then; (*sah*) - that person; *ucyate* - is said to be; *sthita-prajnah* - of properly adjusted wisdom.

55 The Supreme Lord said: O Partha, one who, having abandoned all mundane aspirations, relishes the ecstasy of full internal self-satisfaction within his chaste heart, is to be known as a person of properly adjusted wisdom.

2.56

duhkhesv anudvigna-manah, suhkesu vigata-sprhah

vita-raga-bhaya-krodhah, sthita-dhir munir ucyate

anudvigna-manah - One whose mind is not disturbed; *duhkhesu* - in the presence of physical, mental, or social stress; *vigata-sprhah* - and who is desireless; *suhkesu* - in the presence of physical, mental, or social pleasure; (*ca*) - and; *vita-raga-bhaya-krodhah* - who is free from attachment, fear, and anger; (*sah eva*) - he indeed; *ucyate* - is said to be; *munir* - self-contemplative; *sthita-dhir* - and of properly adjusted intelligence.

56 One who is undisturbed by the threefold miseries, disinterested in mundane pleasures, and free from attachment, fear, and anger, is known as a sage of properly adjusted intelligence.

2.57

yah sarvatranabhisnehas, tat tat prapya subhasubham

nabhinandati na dvesti, tasya prajna pratisthita

yah - One who; *anabhisnehas* - devoid of spurious affection; *sarvatra* - for all mundane objects; *tat tat* - correspondingly; *na abhinandati* - neither rejoices; *na dvesti* - nor curses; *prapya* - on obtaining; *subha-asubham* - worldly blessings or curses; *tasya* - certainly his; *prajna* - intelligence; *pratisthita* - is situated in samadhi, properly adjusted intelligence.

57 One devoid of mundane affection, neither elated nor resentful in the face of worldly blessings or curses, is certainly a person whose intelligence is firmly established in divine trance.

2.58

yada samharate cayam, kurmo 'nganive sarvasah indriyanindriyarthebhyas, tasya prajna pratisthita

yada ca - When; *ayam* - this yogi; *sarvasah* - completely; *samharate* - withdraws; *kurmaṁ angani iva* - like the limbs of a tortoise; *indriyani* - the perceptual senses, viz., ears, eyes, etc.; *indriya-arthebhyah* - from the sense objects, i.e., sound, touch, form, taste, and smell; *(tada)* - then; *tasya* - his; *prajna* - intelligence; *pratisthita* - is properly adjusted.

58 When he controls his senses by totally withdrawing them from the sense objects at will, like the tortoise who withdraws its limbs within its shell, then his intelligence is perfectly established.

2.59

visaya vinivartante, niraharasya dehinah

rasa-varjam raso 'py asya, param drstva nivartate

dehinah - For an ignorant person in the bodily conception; *niraharasya* - who restricts the senses from their objects; *visayah* - the sense objects; *vinivartante* - may certainly be avoided by fasting and other practices; *(tu)* - but; *rasa-varjam* - this is only outward renunciation, while the thirst for sense enjoyment remains. *(tu)* - However; *asya* - for a person of properly adjusted intelligence; *rasah api* - even this desire for sense enjoyment; *nivartate* - disappears; *drstva* - due to his having seen; *param* - Paramatma, the Supreme Lord.

59 Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth.

2.60

yata to hy api kaunteya, purusasya vipascitah

indriyani pramathini, haranti prasabham manah

(he) *kaunteya* - O Arjuna; *hi* - certainly; *vipascitah purusasya api* - even for a person of sound judgement; *yatatatah* - carefully endeavoring for liberation; *indriyani pramathini* - the mentally agitating senses; *prasabham* - forcefully; *haranti* - snatch away; *manah* - the mind.

60 O son of Kunti, even the mind of a man of sound judgement who is aspiring for liberation is forcefully carried away by the mentally agitating senses (yet there is no such possibility for one whose heart has become attracted to Me).

2.61

tani sarpani samyamyā, yukta asita mat-parah

vase hi yasyendriyani, tasya prajna pratisthita

samyamyā - Having controlled; *tani sarvani* - these various senses; (*san*) - and being; *mat-parah* - fixed in Kṛṣṇa consciousness; *yuktah asita* - one should remain with one-pointed concentration; *hi* - since; *yasya* - for he whose; *indriyani* - senses; *vase* - have been brought under control; *tasya* - his; *prajna* - intelligence; *pratisthita* - is properly situated.

61 By the practice of perfect devotion to Me, the bhakti-yogi brings his senses under proper control. He whose senses are controlled is truly intelligent.

2.62

dhyayato visayan pumsah, sangas tesupajayate

sangat sanjayate kamah, kamat krodho 'bhijayate

dhyayatah - By constantly thinking; *visayan*-of the sensual objects; *pumsah* - a person's; *sangah* - attachment; *tesu* - to those objects; *upajayate* - is born. *sangat* - From attachment; *kamah* - desire; *sanjayate*- is born. *kamat* - From desire; *krodhah* - anger; *abhijayate* - comes into being.

62 On the other hand, when a person attempting the nondevotional path of renunciation contemplates the sense objects, he gradually becomes attached to them and desire is born. Desire is generated from attachment, and when desire is forcibly checked, anger arises.

2.63

*krodhat bhavati sammohah, sammohat smrti-vibhramah smrti-bhramsad
buddhi-naso, buddhi-nasat pranasyati*

krodhat - From anger, *sammohah* - inability to distinguish duty and nonduty; *bhavati* - occurs. *sammohat* - From such indecision; *smrti-vibhramah* - forgetfulness of the scriptural teachings of true self-interest; (*bhavati*) - occurs. *smrti-bhramsad* - From forgetfulness; *buddhi-nasah* -

destruction of truth-seeking intelligence; (*bhavati*) - occurs. *buddhi-nasat* - And from destruction of intelligence; (*puman*) - a man; *pranasyati* - falls into the dark well of samsara, the cycle of birth and death in the material world.

63 From anger, delusion arises, and the power of delusion causes forgetfulness; forgetfulness destroys good intelligence, and when intelligence

fails, one loses all.

2.64

raga-dvesa-vimuktais tu, visayan indriyais caran

atma-vasyair vidheyatma, prasadam adhigacchati

tu - But ; *vidheya-atma* - the person who acts in accordance with scriptural injunctions; *caran* - even while accepting; *visayan* - the sense objects; *atma-vasyaih* - by the conquered; *indriyaih* - senses; *raga-dvesa-vimuktaih* - freed from

attraction and repulsion; *adhigacchati* - attains; *prasadam* - contentment of heart.

64 However, a true devotee on the path of renunciation in devotion (yukta-vairagya) acts exclusively for My transcendental satisfaction. Abandoning attachment and envy, although accepting sense objects with his controlled senses, he attains full contentment of heart.

2.65

prasade sarva-duhkhanam, hanir asyopajayate

prasanna-cetaso hy asu, buddhih paryavatisthate

prasade (sati) - When the heart is content, *asya* - for he whose mind is withdrawn; *hanir* - the end; *sarva-duhkhanam* - of all the various miseries of *adhyatmika*, *adhidaivika*, and *adhibhautika*; *opajayate* - occurs; *hi* - since; *buddhih* - the intelligence; *prasanna-cetasah* - of the joyful-hearted person; *asu* -

very soon; *pari-avatisthate* - attains complete steadiness towards his desired goal.

65 When one gains contentment of heart, all his miseries are vanquished. Such a person's intelligence soon becomes fully fixed upon his desired goal. Therefore, only by bhakti, devotion, can one attain a tranquil heart.

2.66

nasti buddhir ayuktasya, na cayuutasya bhavana

na cabhavayatah santir, asantasya kutah sukham

ayuktasya - For a person of uncontrolled mind; *na asti* - there is no; *buddhih* - intelligence to know the self. *ayuktasya* - For such a person devoid of this intelligence; *na ca (asti)* - there is also no; *bhavana* - meditation upon the Supreme Lord. *abhavayatah* - For a person who does not thus meditate; *na ca (asti)* - there is also no, *santih* - peace. *asantasya* - For a person who is bereft of peace; *kutah* - where is; *sukham* - happiness? i.e., there is no happiness.

66 A person with uncontrolled senses has no power of judgement, and his thoughts are meaningless. One who has no purity of thought cannot attain peace, and without peace of mind, how can anyone hope to attain true happiness?

2.67

indriyanam hi caratam, yan mano 'nuvidhiyate

tad asya harati prajnam, vayur navam ivambhasi

hi - Because; *iva* - just as; *vayuh* - an unfavorable wind; (*harati*) - hurls away; *navam* - a boat; *ambhasi* - on the ocean; (*tadvat*) - similarly; *indriyanam* - among the various senses; *caratam* - that wander after their respective objects; *yat* - any particular sense; *anuvidhiyate* - which follows; *manah* - the mind; *tat* - that single sense; *harati* - snatches away, i.e. lures toward sense objects; *prajnam* - the intelligence; *asya* - of that mind of the person bereft of sense-control.

67 Because as a boat on the ocean is thrust hither and thither by an unfavorable wind, similarly, the mind which runs after the senses that loiter amongst sensual objects snatches away the intelligence of the maladjusted, unengaged person.

2.68

tasmad yasya maha-baho, nigrhitani sarvasah

indriyanindriyarthebhyas, tasya prajna pratisthita

(he) *maha-baho* - O subduer of the enemy; *tasmat* - therefore; *yasya* - he whose; *indriyani* - senses; *nigrhitani* - have been subdued and withdrawn; *sarvasah* - fully; *indriya-arthebhyah* - from the sense objects; *tasya* - his; *prajna* - intelligence; *pratisthita* - is to be known as properly adjusted.

68 Therefore you should know, O subduer of the enemy, that one whose senses have been completely withdrawn from the sensual objects through renunciation in devotion, yukta-vairagya, is surely a man of perfectly adjusted intelligence.

2.69

ya nisa sarva-bhutanam, tasyam jagarti samyami

yasyam jagrati bhutani, sa nisa pasyato muneh

sarva-bhutanam ya nisa - Intelligence is of two kinds: divine, concerned with the self, and materialistic, concerned only with sensual objectives. Divine intelligence is just like night for all living beings who, immersed in ignorance, remain sleeping and unable to attain the desirable knowledge of reality. *tasyam* - In that night, when all living beings are asleep to self-knowledge; *samyami* - a person of fixed intelligence; *jagarti* - remains awake, directly experiencing bliss through his firmly established spiritual intelligence. *yasyam* - That materialistic intelligence in which; *bhutani* - all living beings; *jagrati* - remain awake, experiencing all the pleasures and pains, sorrows and delusions of materialism; *sa* - such materialistic intelligence is; *nisa* - night; *muneh* - for the sage of steady intelligence; *pasyatah* - who is aware of the consequences of the materialistic endeavors of worldly men, and therefore indifferent to the dualities of materialism which are based on pleasure and pain.

69 While spiritual awareness is like night for the living beings enchanted by materialism, the self-realized soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realized person who is completely indifferent to such pursuits. The realized souls, indifferent to the mundane, are ever-joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy. (This is the essential purport.)

2.70

apuryamanam acala-pratistham

samudram apah pravrisanti yadvat

tadvat kama yam pravisanti sarve

sa santim apnoti na kama-kami

yadva t- Just as; *apah* - water from various other sources, such as rainfall, etc.; *pravisanti* - enters; *samudram* - into the ocean; *apuryamanam* - which, always full from the waters of various rivers and streams; *acala-pratistham* - remains steady and unmoving, its water never exceeding the shore; *tadvat* - similarly; *yam* - that sage unto whom; *sarve kama* - all enjoyable sensual objects; *pravisanti* - approach to be enjoyed; cannot cause any agitation within his mind. *sah* - He indeed; *apnoti* - attains; *santim* - peace; *(tu)* - but; *kama-kami*- a person desirous of sense enjoyment, *na (apnoti)* - cannot achieve that peace.

70 The fathomless ocean, always full in itself, is never disturbed although many rivers and streams enter into it. Similarly, a person of steady intelligence is never agitated if provocative sensual temptations enter into him. Therefore, he alone attains peace, which is forever unattainable for the sensual pleasure-hunters.

2.71

vihaya kaman yah sarvan, pumams caranti nisprhah

nirmamo nirahankarah, sa santim adhigacchati

yah puman - That person who; *vihaya* - on giving up; *sarvan kaman* - all material desires; *carat)* - moves about; *nisprhah*-free from attachment; *nirahankarah-nirmamah* - free from the false egoism of "I" and "mine" in relation to his own body and bodily-related objects such as wife children, etc.; *sah* - he indeed; *adhigacchati* - attains; *santim* - peace.

71 Giving up all kinds of sensual desires, unattached to the sense objects, free from false ego and false sense of possessiveness, certainly such a person attains tranquillity, having entered into his divine relationship with the Absolute Truth.

2.72

esa brahmi sthitih partha, nainam prapya vimuhyati

sthitvasyam anta-kale 'pi, brahma-nirvanam rcchati

(he) partha - O Arjuna; *esa brahmi sthitih* - this state; known as *jnana-nistha*, is the eternal, positive state of knowledge attained by realizing Brahman, the Absolute Truth. *enam prapya* - Having reached this; *(narah)* - a man; *na vimuhyati* - is never again deluded by this miserable material world. *rcchati* - He attains; *brahma-nirvanam* - liberation from the bondage of matter; *sthitva* - by being situated; *asyam* - within this eternal, divine state; *anta-kale api* - even at the moment of death.

72 O Partha, this is known as the positive stage of realization of the Eternal Absolute Truth, attaining to which a person is never again deluded by the course of mundane existence. Even at the time of death, only momentary attainment of this state leads one to the divine abode.

end of second chapter **The Constitution of the Soul Sankhya Yoga**

from the holy conversation between Sri Krsna and Arjuna in the Vedanta Yoga Scripture Srimad Bhagavad-gita Upanisad from the Bhishma Parva of Sri Mahabharata, the Scripture of Sacred Law compiled in one hundred thousand verses by Srila Vyasadeva.

3 Chapter The Path of Action

Karma Yoga

3.1

arjuna uvaca

jiyayasi cet karmanas te, mata buddhir janardana

tat kim karmani ghore mam, niyojayasi kesava

arjunah uvaca - Arjuna said: *(he) janardana* - O Janardana, *(he) kesava* - O Kesava; *cet* - if; *te mata* - it is Your opinion that; *buddhih* - knowledge of the quality of pure goodness; *jiyayasi* - is better; *karmanah* - than action in the mode of goodness or passion; *tat kim* - then why; *niyojayasi* - are You engaging; *mam* - me; *ghore karmani* - in the ghastly activity of warfare?

1 Arjuna said: O Janardana, O Kesava, if You consider that resolute and determined spiritual intelligence (vyavasayatmika-buddhi) is better than action in goodness and passion, then why do You engage me in the violent activity of warfare?

3.2

vyamisrenea vakyena, buddhim mohayasiva me

tad ekam vada niscitya, yena sreya 'ham apnuyam

mohayasi iva - You are practically bewildering; *me* - my; *buddhim* - intelligence; *vakyena* - by Your words; *vyamisrena iva* - with their mixed meanings, sometimes praising action and sometimes praising knowledge. *tat* - Therefore; *niscitya* - having ascertained; *ekam* - one of those; *vada* - please speak; *yena* - of that by which; *aham* - I; *apnuyam* - can obtain; *sreyah* - the greatest benefit.

2 My intelligence is confused by Your words. They appear to be ambiguous, sometimes supporting action and sometimes supporting knowledge. So please instruct me which of these two paths is most beneficial for me.

3.3

sri bhagavan uvaca

loke 'smin dvi-vidha nistha, pura prokta mayanagha

jnana-yogena sankhyanam, karma-yogena yoginam

sri bhagavan uvaca - The Lord said: (*he*) *anagha* - O sinless Arjuna; *asmin loke* - in this world; *dvi-vidha* - two kinds; *nistha* - of faith; *prokta* - have been spoken of; *maya* - by Me; *pura* - previously (Chapter 2). *sankhyanam* - Of the learned, who are active in the conscious world; (*nistha sthapita*) - faith is established; *jnana-yogena* - by the yoga path of knowledge; *yoginam* - and of those endeavorers who are predominantly active in the plane of mundane experience; (*nistha sthapita*) - faith is established; *karma-yogena* - by the yoga path of dutifully offering one's unmotivated actions to the Lord.

3 The Supreme Lord replied: I have already described the two types of faith to be found in this world. I have established that the learned who are aware of the conscious world, and those who are mainly active in the mundane

plane, both engage in the (rudimentary) practice of the path of devotion (sadhana bhakti-yoga) by respectively following the path of knowledge and the path of selfless action offered to the Lord. Actually, the staircase leading to the land of dedication is one, while only faith is twofold, according to the steps attained by the aspirants.

3. 4

na karmanam anarambhan, naiskarmyam puruso 'snute

na ca sannyasanad eva, siddhim samadhigacchati

purusah - A person; *na asnute* - cannot attain; *naiskarmyam*-to the state of spiritual consciousness beyond material activity; *anarambha t-* without first performing; *karmanam* - scripturally prescribed duties; *na samadhigacchati* - and he cannot attain to; *siddhim* - perfection; *sannyasanat eva ca* - merely by renouncing prescribed duties.

4 Without performing scripturally enjoined duties, one cannot attain knowledge leading to freedom from action and reaction. How can a person of impure heart obtain perfection by abandoning his prescribed duties?

3.5

na hi kascit ksanam api, jatu tisthaty akarmakrt

karyate hy avasah karma, sarvah prakrti-jair gunaih

kascit - One; *na hi tisthati* - cannot remain; *akarma-krt* - without engaging in activity; *jatu* - at any time; *ksanam api* - even for a moment. *sarvah hi* - Indeed,

all living entities; *karma karyate* - engage in activity; *avasah (san)* - being fully dependent; *prakrti-jaih gunaih* - on the modes or qualities born of material nature.

5 No one can remain without acting even for a moment. Everyone is forced to act helplessly, stimulated by the modes of material nature. Therefore, it is improper for a person of impure consciousness to reject the purificatory duties prescribed by the scriptures.

3.6

karmendryani samyamya, ya aste manasa smaran

indriyarthan vimudhatma, mithyacarah sa ucyate

yah - That person who; *samyamya* - having controlled; *karma-indriyani* - the senses of action such as the hands, legs, etc.; *smaran aste* - remembers and dwells; *indriya-arthan* - on the sense objects; *manasa* - within his mind; *sah* - that person; *ucyate* - is known as; *vimudha-atma* - dull-brained; *mithya-acarah* - a hypocritical arrogant fellow.

6 One who externally restrains his hands, legs, and other senses of action, but whose mind dwells in sense objects, is a fool. Know him as a hypocrite.

3.7

yas tv indriyani manasa, niyamyarabhate 'rjuna

karmendriyaih karma-yogam, asaktah sa visisate

(he) *arjuna* - O Dhananjaya; *yah tu* - but he who; *niyamyā* - having controlled; *indriyāni* - the senses; *manasa* - with the mind; *arabhate* - begins; *karma-yogam* - the yoga of action as directed by the scriptures; *karma-indriyair* - utilizing the working senses; *asaktah* - without any desire for the results; *sah* - that person; *visisyate* - is far superior to the hypocrite.

7 O Arjuna, one in married life who has controlled his senses by the mind, and who, without attachment, has begun to perform karma-yoga through his working senses, is far superior to such a hypocrite.

3.8

niyatam kuru karma tvam, karma jyāyā hy akarmaṇah

sarira-yatrāpi ca te, na prasiddhyet akarmaṇah

tvam - You should; *kuru* - perform; *niyatam karma* - prescribed daily duties beginning with worship and prayers three times a day; *hi* - since; *karma* - the performance of action; *jyayah* - is superior; *akarmaṇah* - to renouncing actions. *akarmaṇah ca* - By stopping activity; *te sarira yatra api* - even your bodily sustenance; *na prasiddhyet* - will not be accomplished.

8 Perform your ablutions, worship, and other daily duties. Since even bodily sustenance is not possible without action, it is better for an unqualified person to perform his duty rather than renounce it. By giving up fruitive action and regularly performing your daily obligatory duties, your heart will be gradually purified. Then, surpassing the plane of renunciation, you will attain pure devotion, beyond the mundane plane.

3.9

yajnarthat karmano 'nyatra, loko 'yam karma-bandhanah

tad-artham karma kaunteya, mukta-sangah samacara

(he) kaunteya - O Arjuna; *ayam lokah* - this whole world of living beings; *karma-bandhanah (bhavati)* - comes into bondage by all action; *karmanah anyatra* - except action performed; *yajna-arthat* - as selfless duty offered unto Lord Visnu. *(atah)* - Therefore; *mukta-sangah (san)* - being free from attachment; *karma samacara* - fully engage in the performance of action; *tad-artham* - for the purpose of such sacrifice.

9 Selfless duty performed as an offering to the Supreme Lord is called yajna, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (nirguna-bhakti).

3.10

saha-yajnah prajah srstva, purovaca prajapatih

anena prasavisyadhvam, esa vo 'stv ista-kama-dhuk

pura - In the beginning of creation; *srstva* - after creating; *saha-yajnah prajah* - all progeny, as the executors of selfless religious duties offered to Lord Visnu; *praja-patih* - Lord Brahma; *uvaca* - said; *prasavisyadhvam* - "Expand your prosperity; *anena* - by these duties. *esah astu* - May this sacrifice be; *vah* - your; *ista-kama-dhuk* - bestower of desired objects."

**10 In the beginning; of creation, Lord Brahma created the populace along with sacrifices for the Supreme Lord Visnu. Brahma instructed thus:
"Taking shelter of this religious principle of sacrifice, prosper and flourish. May. this sacrifice fulfill all your desires."**

3.11

devan bhavayatanena, te deva bhavayantu vah

parasparam bhavayantah, sreyah param avapsyatha

anena - "By this yajna; (*yuyam*) - you will; *bhavayata* - must please and satisfy; *devan* - the demigods; *te devah (api)* - and those demigods being thus pleased; *bhavayantu vah* - may bestow upon you all your desired success. (*evam*) - In this way; *bhavayantah* - by pleasing; *parasparam* - one another; *avapsyatha* - you will obtain; *param sreyah* - the ultimate auspiciousness.

11 "Propitiate the demigods by this sacrifice, and those gods, thus pleased, may satisfy you by bestowing all your desired success. In this way, through mutual goodwill, you will be the gainer of great auspiciousness."

3.12

istan bhogan hi vo deva, dasyante yajna-bhavitah

tair dattan apradayaibhyo, yo bhunkte stena eva sah

devah - The demigods who are integral parts of the body of My universal form; *yajna-bhavitah (santaih)* - being pleased by sacrifices; *dasyante* -will bestow;

vah - upon you; *istan bhogan* - all desired enjoyable things. *hi* - Therefore; *yah* - he who; *bhunkte* - enjoys; *taih dattan* - the foodstuffs provided by the demigods; (*vrstyadi dvarena*) - via the rain etc.; *apradaya* - without making any offerings (of those foodstuffs); (*panca-yajna-adibhih*) - by means of the five kinds of sacrifices, etc. *ebhyah* - to those demigods, who are all under My shelter; *sah* - that person; *stenah eva* - is surely a thief.

12 The demigods, who are integral parts of My external manifestation, certainly award all your necessities, being satisfied with the performance of sacrifice. By the grace of the demigods, who are all under My shelter, there is sufficient rain, sunlight, and other elements to provide ample food commodities. He who selfishly enjoys these gifts without offering them to the gods (generally by the five great sacrifices), incurs all the sins of a thief.

3.13

yajna-sistasinah santo, mucyante sarva-kilbisaih

bhunjate te tv agham papa, ye pacanty atma-karanat

santah - Saintly persons; *yajna-sista-asinah* - who partake of the remnants of sacrifice to the demigods headed by the Supreme Lord's universal administrators; *mucyante* - become liberated; *sarva-kilbisaih* - from *panca-suna*, all the sins arising from the five kinds of violence to living beings. *ye tu* - But those who; *pacanti* - cook; *atma-karanat* - for their own consumption; *te* - those; *papah* - sinners; *bhunjate* - eat; (*eva*) - only; *agham* - sin.

13 Virtuous souls are liberated from all sins arising from the five different kinds of violence towards all living entities, by accepting the remnants of foodstuffs from the five great sacrifices offered to the universal demigods.* But miscreants who prepare food for their own gratification simply partake of sin.

*The remnants of foodstuffs referred to here are not the same as the *prasada*, or holy foodstuffs accepted by the exclusive devotees of the Supreme Lord, Sri Krishna. All the approved edibles of the pure devotees are first offered to the Lord, and thus they accrue neither piety nor sin.. See 9.20-26.

3.14

annad bhavanti bhutani, parjanya anna-sambhavah

yajnad bhavati parjanyo, yajnah karma-samudbhavah

annat - From food that transforms into semen and blood; *bhutani* - (the physical bodies of) all living entities; *bhavanti* - come into being. *anna-sambhavah* - Food is produced; *parjanya* - from rainfall. *parjanyah* - Rainfall; *bhavati* - occurs; *yajnat* - from *yajna*, sacrifice; *yajnah* - and sacrifice; *karma-samudbhavah* - is born from action.

14 From food, living beings arise, and from rains, food is produced. From the performance of sacrifice, rainfall ensues, and sacrifice is born of action.

3.15

karma brahmodbhavam viddhi, brahmaksara-samudbhavam

tasmat sarva-gatam brahma, nityam yajne pratisthitam

viddhi - Know that; *karma* - action; *brahma-udbhavam* - originates from the Vedas. *brahma* - The Vedas; *aksara-samudbhavam* - originate from *aksara* or Parabrahman, the Supreme Lord. *tasmat* - Therefore; *sarva-gatam* - all-pervading; *brahma* - Parabrahman, the Supreme Lord; *nityam pratisthitam* - is

always situated; *yajne* - within sacrifice.

15 Action arises from the Vedas, and the Vedas originate in Aksara, the Infallible One. Therefore, the all-pervading, infallible Supreme Lord is eternally situated within the acts of sacrifice offered unto Him.

3.16

evam pravartitam cakram, nanuvartayatiha yah

aghayur indriyaramo, mogham partha sa jivati

(he) *partha* - O Arjuna; *yah* - that man, having capacity for *karma*, action, or capacity for *jnana*, knowledge, who; *iha* - in this life; *na anuvartayati* - does not follow; *cakram* - the cycle; *evam pravartitam* - thus established in the nature of cause and effect; (*parama-purusena*) - by the Supreme Absolute Personality; *sah* - that; *agha-ayuh* - person who lives a sinful life; *indriya-aramah* - captivated by sense enjoyment; *jivati* - lives; *mogham* - in vain.

16 O Arjuna, a man in either the stage of action or knowledge who does not follow this causal cyclic system which is directly established by the Supreme Lord, certainly leads a sinful life. Such a compulsive sense-enjoyer maintains his life in vain.

3.17

yas tv atma-ratir eva syad, atma-trptas ca manavah

atmany eva ca santustas, tasya karyam na vidyate

tu - But; *yah manavah* - that man who; *syat* - is; *atma-ratih* - internally ecstatic; *atma-trptah eva ca* - internally satiated; *ca* - and; *santustah* - fully satisfied; *atmani eva* - in the soul alone; *tasya* - his; *karyam* - duties; *na vidyate* - are none.

17 But there is no duty to fulfill for one who delights within the self, rejoices in the self alone, and is fully self-satisfied within. He works only for the bare necessities of bodily sustenance.

3.18

naiva tasya krtenartho, nakrteneha kascana

na casya sarva-bhutesu, kascid artha-vyapasrayah

iha - In this world; *tasya* - for that *atmarama* (internally self-ecstatic person); *arthah na eva* - no piety is gained; *krtena* - by action performed; *kascana (anarthah) na* - nor is any sin committed; *akrtena* - due to nonperformance of action; *sarva-bhutesu ca* - and among all living beings; *kascit na (bhavati)* - no one ever becomes; *asya artha-vyapasrayah* - a shelter for his sake.

18 In this world, a self-realized person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahma down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever.

3.19

tasmad asaktah satatam, karyam karma samacara

asakto hy acarana karma, param apnoti purusha

tasmat - Therefore; *asakta* (*san*) - being unattached to the fruits of actions; *sataatam* - always; *samachara* - perfectly perform; *karyam karma* - prescribed duties; *hi* - since; *karma-acarana* - by performing these duties; *asakta* - without attachment; *purusha* - a person; *apnoti* - gains; *param* - pure devotion of the highest type.

19 Therefore, giving up all attachment to the fruits of action, always perform your prescribed activities as a matter of duty. By the continual performance of action without attachment, a living being attains liberation. And true liberation is the state of exclusive devotion, attained in the ultimate maturity of selfless action.

3.20

karmanaiva hi samsiddhim, asthita janakadayah

loka-sangraham evapi, sampasyan kartum arhasi

janaka-adayah - The learned, such as King Janaka and others; *hi* - certainly, *asthita* - obtained; *samsiddhim* - the state of full perfectional devotion; *karmana eva* - by means of performing their duties. *arhasi* - Be prepared; *kartum* - to perform; (*karma*) - action; *loka-sangraham api sampasyan eva* - also, with the consideration that the people in general will receive instruction.

20 King Janaka and other learned personalities attained to perfection in devotion by performing their prescribed duties. Therefore, it is proper that you perform your duty for the instruction of the masses.

3.21

yad yad acarati sresthas, tat tad evetaro janah

sa yat pramanam kurute, lokas tad anuvartate

yat yat - The various ways in which; *sresthah* - a great personality; *acarati* - conducts himself; *itarah janah* - other lesser men; (*acarati*) - will conduct themselves; *tat tat eva* - in those very same ways. *yat* - That which; *sah* - that great personality; *kurute* - accepts; *pramanam* - as the right conclusion; *loka* - ordinary men; *anuvartate* - will follow; *tat* - that indeed.

21 The general masses imitate the ways of great men. They follow whatever the great personality accepts as the right conclusion.

3.22

na me parthasti kartavyam, trisu lokesu kincana

nanavaptam avaptavyam, varta eva ca karmani

(he) *partha* - O Arjuna; *trisu-lokesu* - in the three planetary systems; *na asti* - there is not; *kincana* - any; *kartavyam* - performable duty; *me* - for Me; (*yatah*) - since; *na (asti kincana)* - there is nothing; *anavaptam* - unobtained; *avaptavyam* - or to be obtained; (*mama*) - for Me; (*tathapi*) -and yet; *varte eva ca* - I am engaged; *karmani* - in activity.

22 O Arjuna, I, the Supreme Lord, have no duty whatsoever in the three worlds, since there is nothing unobtained or necessary to be obtained by Me; and yet, personally, I am active.

3.23

yadi hy aham na varteyam, jatu karmany atandritah

mama vartmanuvartante, manusyah partha sarvasah

(he) *partha* - O Arjuna; *yadi jatu* - if ever; *aham* - I; *na varteyam* - do not engage; *atandritah* - attentively; *karmani* - in duties; (*tarhi*) - then; *hi* - certainly; *manusyah* - all men; *anavartante* - will follow; *mama* - My; *vartma* - path;

sarvasah - in all respects.

23 O Arjuna, if I ever avoid activity then all men, following in My footsteps, will give up their duties.

3.24

utsideyur ime loka, na kuryam karma ced aham

sankarasya ca karta syam, upahanyam imah prajah

cet- If; *aham* - I; *na kuryam* - do not perform; *karma* - duties; (*tarhi*) - then; *ime lokah* - the inhabitants of all these worlds; *utsideyuh* - will be destroyed; (*karma tyaktva*) - having given up their duty; *ca* - and; (*aham*) - I; *syam* - will be; *karta* - the creator; *sankarasya* - of *varna-sankara*, or unvirtuous population. (*evam aham eva*) - In this way, I alone; *upahanyam* - will destroy; *imah prajah* - all these descendants.

24 If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity.

3.25

saktah karmany avidvamso, yatha kurvanti bharata

kuryad vidvams tathasaktas, cikirsur loka-sangraham

(he) *bharata* - O Arjuna; *yatha* - just as; *avidvamsah* - the ignorant; *karmani saktah* - attached to action; *kurvanti* - perform; (*karmani*) - activities; *tatha* - similarly; *vidvan* - the wise; *asaktah (san)* - being unattached; *kuryat* - should act; *cikirsuh* - wishing to; *loka-sangraham* - guide the mass of people on the path of virtue.

25 O Arjuna, as ignorant, attached persons work, the wise must also work, but without attachment, in order to protect the svadharma or religious principles of those who are competent to follow the path of action. The difference is not in the actions of these two classes of men, but in their respective attitudes of attachment and indifference.

3.26

na buddhi-bhedam janayed, ajnanam karma-sanginam

yojayet sarva-karmani, vidvan yuktah samacaran

vidvan - The proponents of *jnana-yoga*; *na janayet* - must not create; *ajnanam* - among ignorant men; *karma-sanginam* - who are attached to action; *buddhi-bhedam* - the diversion to "leave aside your duties and cultivate knowledge." (*api tu*) - Moreover; *yuktah (san)* - remaining unattached; *samacaran* - after fully executing; *sarva-karmani* - all duties (the learned); (*ajnan*) *yojayet* - must keep the ignorant engaged in action.

26 The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, "Leave aside action, and cultivate knowledge." Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action.

3.27

prakrteh kriyamanani, gunaih karmani sarvasah

ahankara-vimudhatma, kartaham iti manyate

karmani - All action; *kriyamanani* - is performed; *sarvasah* - in all ways; *gunaih* - by the senses, which are an effect; *prakrteh* - of material nature; *(tu)* - but; *ahankara-vimuddha-atma* - a deluded person who has identified himself with his body and associated paraphernalia; *manyate* - thinks; *iti* - thus: *aham karta* - "I am the doer."

27 All the various activities are in every way carried out by the (senses activated by the) modes of material nature. But a man deluded by identifying himself with his body and its extensions thinks, "I alone am accomplishing this."

3.28

tattvavit tu maha-baho, guna-karma vibhagayoh

guna gunesu vartanta, iti matva na sajjate

tu - But; *(he) maha-baho* - O Arjuna, best of heroes; *tattva-vit* - one who understands the conception; *guna-karma-vibhagayoh* - of the classification of the modes of nature and their respective functions, that is, the different qualities of goodness, passion, and ignorance, and the different functions of their corresponding functional demigods, senses, and sense objects; *(sah)* - he; *matva* - remembering; *iti* - that; *gunah* - the senses, viz., ear, skin, eyes, tongue, and nose, allotted by the demigods; *vartante* - are engaged; *gunesu* - in their respective sense objects of sound, touch, form, taste, and smell; *na sajjate* - does not become attached to them.

28 However, O mighty-armed Arjuna, one who is in full knowledge of the classification of the material modes of goodness, passion, and ignorance, and their respective functions pertaining to the demigods, the senses, and the sense objects - he does not falsely and egotistically assert himself as a performer of action, knowing well that the senses (ear, skin, eye, tongue, and nose) allotted by the controlling deities are simply engaging with their respective desirable sense objects (sound, touch, form, taste, and smell).

3.29

prakrter guna-sammudhah, sajjante guna-karmasu

tan akrtsna-vido mandan, krtsna-vin na vicalayet

prakrteh-guna-sammuddhah - Persons possessed by the qualities of material nature, like one haunted by ghosts; *sajjante* - are attached; *guna-karmasu* - to objects, which are effects of the material modes. *krtsna-vit* - Those in perfect wisdom; *na vicalayet* - should not try to induce knowledge of the self and non-self; *tan* - in those; *akrtsna-vidah* - completely unknowing; *mandan* - persons of dull intelligence; (*kintu gunavesa-nivartakam niskama karmaiva karayet*) - but should rather engage them in action which is free from desire for enjoyment of the results, and which nullifies the enchantment of the material modes of nature.

29 A person influenced by the modes of material nature is like a man possessed by a ghost. Completely captivated, he is addicted to sensual enjoyment of the various sense objects. One in perfect wisdom should not agitate such ignorant, dull-brained (and unqualified) persons by revealing philosophical truths to them. Rather, they should instruct them in the performance of action devoid of desire for sense enjoyment, because such action nullifies the enchantment of the modes of nature.

3.30

mayi sarvani karmani, sannyasyadhyatma-cetasa

nirasir nirmamo bhutva, yudhyasva vigata-jvarah

sannyasya - Completely surrendering; *sarvani karmani* - all activities; *mayi* - unto Me; *adhyatma-cetasa* - with mind fully established in the nature of the self; *bhutva* - being; *nirasih* - without fruitive desire; *nirmamah* - free from all possessiveness; *vigata-jvarah (ca)* - and free from lamentation; *yudhyasva* - fight.

30 Surrender all your activities unto Me with this understanding: "All my actions are under the control of the indwelling Lord." In such consciousness, free from all sense of possessiveness and lamentation, take recourse to battle (as your svadharma, natural duty).

3.31

ye me matam idam nityam, anutisthanti manavah sraddhavantah 'anasuyantah, mucyante te 'pi karmabhih

ye manavah - Those men who; *nityam* - always; *anutisthanti* - carry out; *idam* - this; *me matam* - recommendation of mine to engage in selfless action; *sraddhavantah* - being faithful; *anasuyantah* - and unbegrudging; *te api* - they also; *mucyante* - become liberated; *karmabhih* - from the bondage of *karma*, or action and reaction in the plane of exploitation.

31 Faithful and unbegrudging men who constantly practice this yoga path of selfless action as favored by Me, attain liberation from the bondage of

action - even though they are active.

3.32

ye tv etad abhyasuyanto, nanutisthanti me matam

sarva-jnana-vimuddhams tan, viddhi nastan acetasah

ye tu - But those who; *abhyasuyantah* - due to envy; *na anutisthanti* - do not follow, *me etad matam* - this advice of Mine; *tan viddhi* - know them to be; *sarva-jnana-vimudhan* - deprived of all knowledge; *nastan* - completely deviated from the goal of human life; *acetasah* - and devoid of good intelligence.

32 However those who, out of envy, do not follow these teachings of Mine, are devoid of all good sense. Know such men as completely ignorant and doomed to ruination.

3.33

sadrsam cestate svasyah, prakrter jnanavan api

prakrtim yanti bhutani, nigraha kim karisyati

jnanavan api - Even a learned person; *cestate*-works; *sadrsam* - according to; *svasyah prakrteh* - his own nature. *bhutani* - Living beings; *prakrtim yanti* - come under control of their own natures, which in turn shape their activities. *kim karisyati* - What will be the use; (*tesam*) - of their; *nigraha* - punishment defined by scripture or law?

33 Even a learned person tends to act according to his nature, that is, his inherent evil inclinations. Therefore, the result of the living beings' endeavor to act in this way is to become enslaved by such inclinations. Then, they can no longer be disciplined by fear of either scriptural or lawful punishments.

3.34

indriyasyendriyasyarthe, raga-dvesau vyavasthitau

tayor na vasam agacchet, tau hy asya paripanthinau

raga-dvesau - Attraction and aversion; *vyavasthitau* - is unavoidably situated; *arthe* - in the corresponding objects; *indriyasya-indriyasya* - of all the senses. (*tathapi*) - However; *vasam na agacchet* - do not be controlled; *tayoh* - by such attraction and aversion; *hi* - since; *tau paripanthinau* - they are an obstruction; *asya* - to the *sadhaka*, the spiritual endeavorer.

34 Although the senses are inevitably attracted to and repulsed by their various respective objects, do not be subjugated by these whims - they are the greatest enemy of the candidate for self-realization. (Devotional attachment and detachment are not indicated herein.)

3.35

sreyan sva-dharmo vigunah, para-dharmat svanusthitat

sva-dharme nidhanam sreyah, para-dharmo bhayavahah

sva-dharmah - One's own functional duty; *vigunah* - tinged with faults; *sreyan* - is better; *para-dharmat* - than another's functional duty; *svanusthitat* - perfectly

performed. *nidhanam* - Even death; *sva-dharme* - in the discharge of one's own duties according to one's appropriate rank in the *varnasrama* or God-centered socio-religious system; *sreyah* - is better. *para-dharmah* - To perform another's duties; *bhaya-avahah* - is perilous in comparison.

35 It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous.

Commentary

Pure devotion unto *Adhoksaja*, the Lord who is beyond sensual purview, is the eternal superexcellent natural function of the soul. Therefore, even if such a function externally appears abominable, it is always far superior to conduct that is good in the estimation of mundane morality, which is always prejudiced by the material modes of goodness, passion, and ignorance. In the company of true saints, the progressive practice of cultivation in such pure devotion is the bestower of the ultimate merit, even if death occurs. Since ignorance-based intuition to perform unpredictable, spurious "good" practices remains within *dvitiyabhinivesa*, or absorption in any object other than the Supreme Lord, such practices are *bhayavah* - they simply lead to fear.

bhayam dvitiyabhinivesatah syad-

isad apetasya viparyayo 'smrtih

tan mayayato budha abhajet tam

bhaktyaikayesam guru-devatatma

(Bhag. 11. 2. 37)

"Because persons who are averse to the devotional service of the Lord have forgotten their own internal identities (as servants of the Lord) due to the action of *maya*, the deluding potency of the Lord, they remain within the false ego of considering the body as the self.. When the attention is absorbed in mundane objects to the exclusion of the Supreme Lord Sri Krsna, one experiences fear on account of the body, family, friends, possessions, and so on. Therefore a person of fine intelligence will worship the Lord with exclusive devotion, knowing the *guru* to be nondifferent from the Lord as His most beloved servant. "

3.36

arjuna uvaca

atha kena prayukta 'yam, papam carati purusah

anicchann api varsneya, balad iva niyojita

arjunah uvaca - Arjuna said: *atha* - Now; *(he) varsneya* - O descendant of the Vrsni dynasty; *kena prayuktah (san)* - being incited by whom; *ayam purusah carati* - does this living being commit; *papam* - sinful activities; *niyojita iva* - as if engaged; *balat* - by force; *anicchan api* - even against his own will?

36 Arjuna inquired: O descendant of the Vrsnis, by whom is the living being compelled to commit sinful activities, even against his own will?

3.37

sri bhagavan uvaca

kama esa krodha esa, rajoguna-samudbhavah

maha-sano maha-papma, viddhy enam iha vairinam

sri bhagavan uvaca - The Supreme Lord said: *esah kamah* - It is only the lusty desire to enjoy the sense objects; *esah krodhah* - which is transformed into anger. *rajo-guna-samudbhavah* - Lust arises from the mode of passion, and from that lust alone, ignorant anger is born. *viddhi enam* - Know this lust to be; *maha-sanah* - insatiable; *maha-papma* - extremely wrathful; *vairinam* - and the greatest enemy of the living being; *iha* - in this world.

37 The Supreme Lord replied: Certainly it is lust, born of the mode of passion, which induces a person to commit sin. Lust is the basis of the desire for sense enjoyment, and in different situations that lust becomes transformed into anger. It is utterly insatiable and extremely malicious. Know this lust alone to be the greatest enemy of the living being in this world.

3.38

dhumenavriyate vahnir, yathadarso malena ca

yatholbenavrto garbhas, tatha tenedam avrtam

yatha - As; *vahnir* - fire; *avriyate* - remains covered; *dhumena* - by smoke; *yatha* - as, *adarsah* - a mirror; (*avriyate*) - remains covered; *malena* - by dirt; (*yatha*) *ca* - and as; *garbhas* - the embryo; *avrtah* - remains covered; *ulbena* - by the womb; *tatha* - so also; *idam* - this knowledge; *avrtam* - remains covered; *tena* - by that lust.

38 As fire is thinly veiled by smoke, as a mirror is thickly covered with dust, and as the embryo remains completely enclosed within the womb, similarly, this lust covers the consciousness of the living being in three degrees of intensity, according to the three modes of material nature - goodness, passion and ignorance respectively.

3.39

avrtam jnanam etena, jnanino nitya-vairina

kama-rupena kaunteya, duspurenanalena ca

(he) kaunteya - O Arjuna, son of Kunti; *jnanam* - discriminatory knowledge; *jnaninah* - of even knowledgeable men; *avrtam* - is covered; *nitya-vairina* - by their perpetual enemy; *etena* - this; *kama-rupena* - ignorance incited by lust; *duspurena analena ca* - which is like insatiable fire.

39 O Arjuna, this lust with its underlying nescience is the perpetual enemy of the man of knowledge. Like fire which is never satisfied (by offerings of clarified butter), it covers a man's good sense of judgement.

3.40

indriyani mano buddhir, asyadhisthanam ucyate

etair vimohayaty esa, jnanam avrtya dehinam

ucyate - It is said that; *indriyani* - the senses; *manah buddhih* - mind and intelligence; *adhisthanam* - are as places of shelter; *asya* - for this enemy in the

form of lust. *avrtya* - Covering; *jnanam* - one's good sense of judgement; *etaih* - via these, i.e., senses, mind, and intelligence; *esah* - this lust; *vimohayati* - deludes; *dehinam* - the living being.

40 It is said that the senses, the mind, and the intelligence are the favorite haunts of this terrible enemy known as lust. Covering the good sense of the living being, lust beguiles him through these channels, and hurls him down into the quagmire of gross materialism.

3.41

tasmat tvam indriyany adau, niyamyā bharatarsabha

papmanam prajahi hy enam, jnana-vijnana-nasanam

(he) *bharatarsabha* - O Arjuna, noblest of the Bharatas; *tvam* - you; *tasmat* - therefore; *adau* - first; *indriyani niyamyā* - bring the senses under control; *hi* - and directly; *prajahi* - destroy; *enam* - this lust; *papmanam* - which is the embodiment of sin; *jnana-vijnana-nasanam* - and the destroyer of *jnana* (knowledge pertaining to liberation) and *vijnana* (knowledge beyond liberation).

41 Therefore, O noblest of the Bharatas, by first bringing your own senses under control, openly deal the death blow to this lust, the embodiment of sin which ruins both jnana (discriminative knowledge of the self and non-self, as delineated in the scriptures) and vijnana (subsequent realization in divine consciousness).

3.42

indriyani parany ahur, indriyebhyah param manah

manasas tu para buddhir, buddher yah paratas tu sah

(*panditah*) - The learned; *ahuh* - say that; *indriyani parani* - the senses are superior; (*visayebhyah*) - to inert matter; *manah* - the mind; *param* - is superior; *indriyebhyah* - to the various senses; *buddhih* - the faculty of resolute intelligence; *para* - is superior; *manasah tu* - to even the mind; *yah tu* - and that which; *paratah* - is superior; *buddheh* - to even the intelligence; *sah* - is the *jiva*, the soul.

42 The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself.

3.43

evam buddheh param buddhva

samstabhyatmanam atmana

jahi satrum maha-baho

kama-rupam durasadam

(*he*) *maha-baho* - O mighty Arjuna; *evam* - in this way; *buddhva* - knowing; *buddheh param* - the soul to be separate from the intelligence; *samstabhya* - by steadying; *atmanam* - the mind; *atmana* - with such resolute intelligence; *jahi* - destroy; *durasadam* - the formidable; *satrum* - enemy; *kama-rupam* - in the form of lust.

43 O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust.

end of third chapter **The Path of Action Karma Yoga**

4 Chapter The Path of Divine Knowledge

Jnana Yoga

4.1

sri bhagavan uvaca

imam vivasvate yogam, proktavan aham avyayam

vivasvan manave praha, manur iksvakave 'bravit

sri bhagavan uvaca - The Supreme Lord said: *aham* - I; *proktavan* - had imparted in ancient times; *imam* - this; *avyayam* - changeless; *yogam* - yoga of knowledge that is achieved by selfless action, *vivasvate* - to Surya, the Sun-god. *vivasvan* - Surya; *praha* - taught; *manave* - his son; Vaivasvata Manu; *manuh* - and Manu; *abravit* - related it to; *iksvakave* - to his son, Ikshvaku.

1 The Supreme Lord said: Previously, I imparted to Surya this changeless path of knowledge, which is achieved by selfless action. Surya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikshvaku.

4.2

evam parampara-praptam, imam rajarsayo viduh

sa kaleneha mahata, yogo nastah parantapa

evam - In this way; *parampara-praptam* - attained through spiritual succession; *rajarsayah* - the saintly kings; *viduh* - came to know, *imam* - this path. (*he*) *parantapa* - O Arjuna, subduer of the enemy; *sah yogah* - that *yoga* of knowledge; *nastah* - has been practically lost; *iha* - at present; *mahata kalena* - after the passage of a long time.

2 O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost.

4.3

sa evayam maya te 'dya, yogah proktah puratanah

bhakto 'si me sakha ceti, rahasyam hy etad uttamam

(*tvam*) - You; *asi* - are; *me* - My; *bhaktah sakha ca* - devotee and friend. *iti* (*hetoh*) - For this reason; *ayam sah eva* - this very same; *puratanah* - ancient; *yogah* - path; *proktah* - is being described; *adya* - today; *maya* - by Me; *te* - to you; *hi* - since; *etat* - this; *uttamam rahsyam* - is a great secret.

3 Now, I shall deliver that eternal teaching to you. Because you are My devotee and friend, this supreme, hidden path is today revealed by Me to you.

4.4

arjuna uvaca

aparam bhavato janma, param janma vivasvatah

katham etad vijaniyam, tvam adau proktavan iti

arjunah uvaca - Arjuna said: *bhavatah* - Your; *janma* - birth; *aparam* - is recent. *vivasvatah* - The Sun-god's; *janma* - birth; *param* - occurred before. (*tasmat*) - Therefore that; *tvam* - you; *adau* - in ancient times; *proktavan iti* - had thus spoken about; (*imam yogam*) - this path; *katham* - how; (*aham*) *vijaniyam* - am I to understand; *etat* - this?

4 Arjuna said: Vivasvan, the Sun-god, was born in ancient times, and You were born only recently. Therefore, how is it to be believed that You previously instructed these teachings to him?

4.5

sri bhagavan uvaca

bahuni me vyatitani, janmani tava carjuna

tany aham veda sarvani, na tvam vettha parantapa

sri bhagavan uvaca - The Supreme Lord said: (*he*) *parantapa arjuna* - O Arjuna, subduer of the enemy; *bahuni* - many; *janmani* - births; *me tava ca* - of Mine and yours; *vyatitani* - have passed. *aham* - I; *veda* - am in full knowledge, *tani sarvani* - of all those births; *tvam* - but you; *na vettha* - do not know; (*tani*) - of those.

5 The Supreme Lord said: O Arjuna, chastiser of the enemy, both you and I have passed through many births previously. Due to My position as the

supreme controller, I am able to remember all those births, whereas you, a living being of finite consciousness, cannot.

4.6

ajo 'pi sann avyayatma, bhutanam isvaro 'pi san

prakrtim svam adhisthaya, sambhavamy atma-mayaya

api - Although; *san* - being; *ajah* - birthless; (*api*) - although; (*san*) - being; *avyaya-atma* - of imperishable form; *api* - and although; *san* - being; *isvarah* - the Supreme Lord; *bhutanam* - of all beings; (*aham*) - I; *adhisthaya* - remaining; *svam prakrtim* - in My personal spiritual identity of truth, auspiciousness, and beauty; *sambhavami* - appear in the world of men, demigods, birds, and beasts, etc.; *atma-mayaya* - by extending My internal potency known as *yoga-maya*.

6 Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of yoga-maya.

4.7

yada yada hi dharmasya, glanir bhavati bharata

abhyutthanam adharmasya, tadatmanam srjamy aham

(he) *bharata* - O Arjuna; *yada yada hi* - at that very time when; *glanih* - a decline; *dharmasya* - of religion; (*ca*) - and; *abhyutthanam* - the rise; *adharmasya* - of irreligion; *bhavati* - occurs; *tada* - just then; *aham* - I; *srjami* - exhibit, resembling a created body; *atmanam* - Myself personally.

7 O Bharata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world.

4.8

paritranaya sadhunam, vinasaya ca duskrtam

dharma-samsthapanarthaya, sambhavami yuge yuge

paritranaya - For the deliverance; *sadhunam* - of saintly devotees; (*tatha*) - and; *vinasaya* - for the vanquishing; *duskrtam* - of sinful miscreants; *samsthapana-arthaya ca* - and for fully establishing; *dharma* - *dhyana* (meditation), *yajana* (performance of sacrifice), *paricarya* (worship), and *sankirtana* (congregational chanting of the holy names), all centered on Me; (*aham*) - I; *sambhavami* - appear; *yuge yuge* - in every age.

8 I appear in every age to deliver the saintly devotees, to vanquish sinful miscreants, and to firmly establish true religion.

4.9

janma karma ca me divyam, evam yo vetti tattvatah

tyaktva deham punar janma, naiti mam eti so 'arjuna

(*he*) *arjuna* - O Arjuna; *yah* - one who; *tattvatah* - in consideration of the aforementioned essential truths; *vetti* - knows; *me* - My; *janma karma ca* - birth and activities; *evam* - in this way, as being; *divyam* - spontaneous and divine; *sah* - he; *tyaktva* - after giving up; *deham* - the present body; *na eti* - does not accept;

punah janma - rebirth. *mam eti* - He attains Me.

9 O Arjuna, one who actually perceives My supramundane birth and activities enacted by My sweet will, does not undergo rebirth. After giving up his present body, he attains Me. Having become subservient to My divine pleasure (hladini-sakti) in the form of My revealed divine potency, such a soul achieves eternal devotional service unto Me.

4.10

vita-raga-bhaya-krodha, man-maya mam upasritah

bahavo jnana-tapasa, puta mad-bhavam agatah

vita-raga-bhaya-krodhah - Freed from infatuation, fear, and anger on account of materialistic objects; *mat-mayah* - wholeheartedly absorbed in hearing about Me, singing My unending glories, and remembering Me; *bahavah* - many persons; *mam upasritah* - in My refuge; *putah (santah)* - being purified; *jnana-tapasa* - by knowledge of Me and by austerities in relationship to My service; *agatah* - gained; *mat-bhavam* - My *bhava* (devotion unto Me).

10 Freed from worldly infatuation, fear, and anger, many persons have taken refuge in Me, absorbing their hearts in hearing about Me, singing My divine glories, and remembering Me. Having become thoroughly purified by knowledge of Me and by penance endured for My sake, they attained divine love for Me.

4.11

ye yatha mam prapadyante, tams tathaiva bhajamy aham

mama vartmanuvartante, manusyah partha sarvasah

ye - For those who; *yatha* - in whatever way; *prapadyante* - worship; *mam* - Me; *aham* - I; *bhajami* - bestow the reward of their worship; *tan* - upon them; *tatha eva* - correspondingly. *(he) partha* - O Arjuna; *sarvasah manusyah* - the followers of the paths of action, knowledge, meditation, and worship (all men); *anuvartante* - follow; *mama vartma* - My path.

11 As a person takes refuge in Me, I accordingly respond to him. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Partha, all men follow My various paths.

4.12

kanksantah karmanam siddhim, yajanta iha devatah

ksipram hi manuse loke, siddhir bhavati karmaja

iha - In this world of humans; *kanksantah* - persons who desire; *siddhim* - the success; *karmanam* - of material actions; *yajante* - worship; *devatah* - various demigods headed by Indra; *hi* - since; *manuse loke* - in human society; *siddhih* - the fruit such as attainment of heaven; *karma-ja* - born of action; *bhavati* - appears; *ksipram* - very quickly.

12 Worldly persons desiring easy success in material life worship Indra and other demigods. Such worship quickly yields the fruit of its endeavor in this world, such as the attainment of heaven.

4.13

catur-varnyam maya srstam, guna-karma-vibhagasah

tasya kartaram api mam, viddhy akartaram avyayam

catur-varnyam - The four social divisions or *varna*, namely *brahmana*, *ksatriya*, *vaishya*, and *sudra*; *srstam* - have been created, *maya* - by Me; *guna-karma-vibhagasah* - according to the classification of the modes of nature, *sattva*, *raja*, and *tama*, and according to the divisions of duties such as *sama*, *dama*, etc. (vide 18.41-44). *kartaram api* - Although I am the creator; *tasya* - of the divisions of *varna* and their duties; *viddhi* - know; *mam* - Me; *akartaram* - to actually be the noncreator, since My nature is transcendental to the modes of nature; *avyayam* - and unchangeable.

13 I alone have created in human society the fourfold divisions of varna (brahmana, etc.) according to the appropriate gradation of material qualities (goodness, etc.) and duties (sense control, etc.). In the entire world, there is no other creator apart from Me. Nonetheless, although I am the creator of the natural gradation of human society (varna-dharma), you should know Me as the non-doer since I am aloof, transcendental to the modes of material nature, and unchangeable.

4.14

na mam karmani limpanti, na me karma-phale sprha

iti mam yo 'bhijanati, karmabhir na sa badhyate

karmani - Actions; *na limpanti* - do not implicate or taint; *mam* - Me; (*jivam iva*) - like they implicate the living beings. *na (asti)* - There is no; *sprha* - desire; *me* - on My part; *karma-phale* - for the results of action or good deeds, such as

attainment of heaven. *yah* - One who; *iti* - thus; *mam abhijanati* - knows Me in truth; *sah* - he; *na badhyate* - is not bound; *karmabhih* - by karma.

14 I am never implicated by the law of karma which I have created to fulfill the destinies of the living beings, nor do I ever aspire for the results of action. (Since I am the Supreme Lord replete with all six opulences in full, the paltry fruits of worldly actions are totally insignificant to Me). One who appreciates this conception of My singular independence from the actions of the beings of this world, and who can thus understand My unchangeable existence - such a person is never bound by any action. By practicing pure devotional service, he surely comes to Me.

4.15

evam jnatva krtam karma, purvair api mumuksubhih

kuru karmaiva tasmāt tvam, purvaih purvataram krtam

jnatva - Knowing; *evam* - this; *mumuksubhih api* - even the liberationists; *purvaih* - of previous times; *krtam* - performed; *karma* - selfless action. *tasmāt* - Therefore; *tvam* - you; *eva* - certainly; *kuru* - must adopt; *karma* - the path of selfless action; *purvataram krtam* - as performed in the past; *purvaih* - by the ancient *mahajanas*, great saintly persons, such as Janaka.

15 Knowing this basic principle, liberationists of previous times renounced all fruitive action, and without provincial interest performed all their activities as an offering unto Me. Likewise, you should adopt this yoga path of selfless action as did the great saintly persons of yore.

4.16

kim karma kim akarmeti, kavayo 'py atra mohitah

tat te karma pravaksyami, yaj jnatva moksyase 'subhat

kim karma - What is action? *kim akarma* - And what is inaction? *iti atra* - To define these principles; *kavayah api* - even learned persons; *mohitah (bhavanti)* - become baffled. *(atah)* - Therefore; *pravaksyami* - I shall describe; *te* - to you; *tat karma* - what is that *karma* and *akarma*, action and inaction; *yaj jnatva* - knowing which; *moksyase* - you will be able to attain liberation; *asubhat* - from the inauspicious material world.

16 Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world.

4.17

karmano hy api boddhavyam, boddhavyam ca vikarmanah

akarmanas ca boddhavyam, gahana karmano gatih

karmanah api boddhavyam - The subject of action prescribed by the Vedas should be known; *ca* - and; *vikarmanah boddhavyam* - the subject of action prohibited by the Vedas should be known; *ca* - and; *akarmanah boddhavyam* - the subject of renunciation of action should be known; *hi* - since; *gatih* - the factual principle; *karmanah* - of action, sinful action, and inaction; *gahana* - is extremely difficult to comprehend.

17 Action prescribed by the Vedas, action prohibited by the scriptures, and

the renunciation of action should be understood. The performance of duties is known as action (karma); the performance of prohibited actions is sinful (vikarma); and the nonperformance of action, or renunciation of action, is known as inaction (akarma). It is extremely difficult to realize the internal principle of karma, vikarma, and akarma.

4.18

karmany akarma yah pasyed, akarmani ca karma yah

sa buddhiman manusyesu, sa yuktah krtsna-karma-krt

yah - One who; *pasyet* - sees; *akarma* - inaction; *karmani* - in the selfless action performed by the learned and pure-hearted person (knowing that such action is not *karma* as it does not cause bondage); *ca* - and; *yah* - who; (*pasyet*) - sees; *karma* - the bondage of ill-fated *karma*; *akarmani* - in the renunciation of action by a renunciate (*sannyasi*) of impure consciousness; *sah buddhiman* - he is intelligent; *manusyesu* - among men. *sah yuktah* - He is a yogi; *krtsna-karma-krt* - a performer of perfect and complete action.

18 One who realizes that the selfless action performed by the man of pure knowledge is never subject to bondage and is therefore in fact inaction, whereas the abnegation practiced by a renunciate of impure heart is the ill-fated cause of bondage - he is, among men, the intelligent yogi and factual executor of all works.

4.19

yasya sarve samarambhah, kama-sankalpa-varjitah

jnanagni-dagdha-karmanam, tam ahuh panditam budhah

yasya - One whose; *sarve* - every; *samarambhah* - action; *kama sankalpa-varjitah* - is devoid of fruitive desire; *jnana-agni-dagdha-karmanam* - and who has burnt all prescribed and prohibited actions in the fire of pure knowledge; *budhah* - the intelligent; *ahuh tam* - describe him as; *panditam* - learned.

19 One whose every action is devoid of fruitive desire, and who burns all prescribed and prohibited actions in the fire of pure knowledge, is described by the conscientious as a man of true wisdom.

4.20

tyaktva karma-phalasangam, nitya-trpto nirasrayah

karmany abhipravrtto 'pi, naiva kincit karoti sah

(*yah*) - One who; *tyaktva* - after giving up; *karma-phala-asangam* - attachment to the fruits of action; *nitya-trptah* - is happy and content in the eternal bliss of his own self; *nirasrayah* - and indifferent to the security of mundane acquisition and preservation; *sah* - he; *abhipravrttah api* - although fully engaged; *karmani* - in all kinds of activities; *na karoti* - does not do; *kincit eva* - anything at all.

20 Giving up attachment to the fruits of action, fully content in the eternal bliss within, and indifferent to the security of mundane acquisition and preservation - such a person does not do anything at all, although he is fully engaged. That is, he is never bound by the fruits of his actions.

4.21

nirasiryata-cittatma, tyakta-sarva-parigraha

sariram kevalam karma, kurvan na kibi

nirasi (san) - Being free from sensual desire; *yata-citta-atma* - and of controlled mind and body; *tyakta-sarva-parigraha* - and a renouncer of all excessive endeavors for mundane acquisition; (sah) - that person; *na kibi* - does not incur; *kibi* - sin; *kurvan (api)* - although performing; *sariram-karma* - spurious action for bodily sustenance; *kevalam* - alone.

21 Having renounced all aspirations for fruitive enjoyment and all excessive endeavors for mundane acquisition, keeping his mind and body subjugated by the (developed) intelligence, if such a person even engages in spurious action for his minimal bodily sustenance, no sinful or pious reaction whatsoever is incurred by him.

4.22

yadrccha-labha-santustah, dvandvatito vimatsarah

samah siddhau asiddhau ca, krtva na nibadhyate

(janah) - A person; *yadrccha-labha-santustah* - satisfied by whatever is readily available; *dvandva-atitah* - tolerant to dualities such as heat and cold, pleasure and pain; *vimatsarah* - devoid of envy towards others; *ca* - and; *samah* - free from jubilation and disappointment; *siddhau-asiddhau* - in the event of either success or failure of action; *krtva api* - even though performing; (karma) - action; *na nibadhyate* - is never bound.

22 Content with whatever is readily available, and never overwhelmed by

duality based on pleasure and pain or attachment and hatred, such a person wards off envy. He is equipoised, being neither elated nor dejected in success or failure. Therefore, he is never bound by any action.

4.23

gata-sangasya muktasya, jnanavasthita-cetasah

yajñayacarataḥ karma, samagrab praviliyate

gata-sangasya - For one who is free from attachment, *muktasya* - who is liberated; *jñāna-avasthita-cetasah* - whose heart is situated in knowledge; *karma acarataḥ* - who performs action; *yajñaya* - for *yajña*, i.e. for the pleasure of the Supreme Lord; *samagrab* - all; (*karma*) - action; *praviliyate* - is utterly dissipated, i.e. it does not produce any fruitive reaction.

23 All actions are perfectly dissipated when performed in the spirit of sacrifice by the detached, liberated, and enlightened soul. (The actions of the worker on the path of selfless action do not lead to the consequence of *apurva* as postulated by the karma-mimamsaka section.)

Commentary

According to their ethical but atheistic ideology, the *karmamimamsaka* philosophers (mundane rationalists) claim that pious actions produce an unseen, subtle potency known as *apurva*, which must fructify at the appropriate time after death. Their conception that this fruit can later be shared by others is meant to show the eternality of *karma*, or action, but it neglects the presence of the Supreme Autocrat. So the statement of Sri Kṛṣṇa, *samagrab praviliyate*, "All actions are dissipated," should not be misinterpreted to mean that the actions of

liberated souls will cause some remote worldly consequence, or *apurva*. Rather, the Lord clearly points out that the pure actions offered to Him by the pure, selfless *karma-yogi* do not cause any subsequent reaction to be either enjoyed or suffered by others in this mundane plane.

4.24

brahmarpanam brahma havir, brahmagnau brahmana hutam

brahmaiva tena gantavyam, brahma-karma-samadhina

arpanam - The sacrificial paraphernalia such as *srak*, *srava*, or sacrificial spoon, ladle, etc.; (*bhavati*) - is; *brahma* - of the nature of Brahman, the Absolute. (*arpyamanam*) - The sacrificial ingredient; *havir* - ghee; (*bhavati*) - is; *brahma* - of the nature of Brahman, the Absolute. *hutam* - And the act of offering oblations; *brahma-agnau* - into the sacrificial fire, which is of the nature of Brahman, the Absolute; *brahmana (havana karta)* - by the *brahmana* performer of the sacrifice, who is of the nature of Brahman, the Absolute; (*bhavati*) - is; (*brahma*) - also of the nature of Brahman. *tena* - For that person; (*evam vivekavata*) - with this understanding; *brahma-karma-samadhina* - due to being fixed in absorption in spiritual activities; *brahma eva* - certainly Brahman, the Absolute; *gantavyam* - is attainable.

24 According to the basic principles of sacrifice, the sacrificial spoon, ladle, and other paraphernalia, the various offerings with clarified butter, the sacrificial fire, the priest who performs the sacrifice, and the act of offering the sacrifice and its reward - all are of the nature of Brahman, the Absolute. A person who, with this understanding, is constantly absorbed in divine action with one-pointed attention, certainly attains to the divine plane of the Absolute.

4.25

daivam evapare yajnam, yoginah paryupasate

brahmagnav apare yajnam, yajnenaivopajuhvati

apare - Other; *yoginah* - *karma-yogis*, those who execute spiritual life by the path of action; *paryupasate* - engage in the worship; *daivam yajnam eva* - of sacrifice intended only for the demigods headed by Indra. *apare* - Other *jnana-yogis*; *upajuhvati* - invoke in sacrifice; *yajnam* - the soul, *jivatma*, as the element *tvam*, representing the butter of sacrifice; *brahma-agnau* - unto the Supersoul, Paramatma, as the element of *tat*, representing the sacrificial fire; *yajnena eva* - simply by vibrating the *pranava mantra*, Omkara.

25 Other karma-yogis perform sacrifice in the worship of demigods such as Indra and Varuna. Other jnana-yogis, simply by vibrating the pranava mantra, Omkara, offer the individual soul (as the sacrificial clarified butter) unto the Supersoul (as the sacrificial fire).

4.26

srotradinindriyany anye, samyamagnisu juhvati

sabdadln visayan anya, indriyagnisujuhuati

anye - Those who maintain an uninterrupted vow of celibacy (*naistika brahmacarya*); *juhvati* - offer for sacrificial oblations; *indriyani* - all the senses; *srotra-adini* - eyes, ears, etc.; *samyama-agnisu* - into the fire of sense control, that is, into the controlled mind. *anye* - Other *brahmacaris*; *juhvati* - offer; *visayan* - the sense objects; *sabha-adin* - sound, etc.; *indriya-agnisu* - into the fire of the senses.

26 Strict celibates offer their senses of hearing, touching, seeing, tasting, and smelling into the sacrificial fire of mental control. Householders engaged in their natural duties (svadharma) offer for sacrifice the sense objects of sound, touch, form, taste, and smell into the fire of the senses.

4.27

sarvanindriya-karmani, prana-karmani capare

atma-samyama-yogagnau, juhvati jnana-dipite

apare - Those who are in knowledge of the pure element of *tvam*; *juhvati* - offer; *atma-samyama-yoga-agnau* - into the fire of self-purification; *jnana-dipite* - which is ignited by knowledge; *sarvani* - all; *indriya-karmani* - the senses and their actions of hearing, seeing, etc.; *ca* - and; *prana-karmani* - the ten vital life-airs and their functions.

27 The monist yogis (headed by the Patanjala school) who aspire to attain to the state of withdrawal of the soul from sense objects (pratyagatma), offer all the senses and their functions of hearing, seeing, etc., as well as all ten vital lifecurrents and their functions into the fire of self-purification ignited by knowledge.

4.28

dravya-yajnas tapo-yajna, yoga-yajnas tathapare

svadhyaya-jnana-yajnas ca, yatayah samsita-vratah

(kecit) - Some; *dravya-yajnah* - perform sacrifice in the form of donating articles

to others; (*kecit*) - some; *tapah-yajnah* - perform sacrifice in the form of penance such as *candrayana*, etc.; *tatha apare* - and others, *yoga-yajnah* - perform sacrifice in the form of the eightfold mystic *yoga* practice; (*kecana*) - and again some; *svadhyaya-jnana-yajnah ca* - are the performers of sacrifice in the form of Vedic recitation and study (*ete sarve*) - Certainly all these persons; *yatayah* - are diligent; *samsita-vratah* - and are performers of strict vows.

28 Some persons are inclined to perform sacrifice by giving articles in charity, some by strict penances headed by Candrayana, some by adopting the eightfold mystic yoga practice, and yet others, through recitation and study of the Vedic scriptures. All of these persons are very diligent in their practices and adopt strict vows.

4.29

apane juhvati pranam, prane 'panam tathapare

pranapana-gati ruddhva, pranayama-parayanah

apare niyataharah, pranam pranesu juhvati

apare - Some others; *juhvati pranam-apane* - bring the ascending vital force into union with the descending vital force while inhaling (*puraka*). *tatha* - In that way; (*juhvati*) - they offer; *prane apanam* - the descending vital force (*apana*) into the ascending force (*prana*) while exhaling (*recaka*); (*ca*) - and; *ruddhva* - stopping; *prana-apana gati* - the flow of both *prana* and *apana* while retaining the breath (*kumbhaka*); *pranayama-parayanah (bhavanti)* - they thus arduously practice breath-control (*pranayama*). *apare* - Others, desirous of conquering the senses; *juhvati* - offer; *pranam* - the senses; *pranesu* - into the vital force (*prana*); *niyata-aharah* - by reducing their intake of food.

29 Others practice breath-control. Stopping the right nostril and inhaling

through the left, they bring the ascending air into union with the descending; closing the left nostril and exhaling through the right, they similarly offer the descending air into the ascending; and lastly, stopping both nostrils, they check both ascending and descending airs. Yet other aspirants of sense-control offer all the senses into the life-air by reducing their food intake.

4.30

sarve 'py ete yajna-vido, yajna-ksayita-kalmasah

yajna-sistamrta-bhujo, yanti brahma sanatanam

ete sarve api - Certainly all these persons, *yajna-vidah* - who are knowers of the principle of sacrifice; *yajna-ksayita-kalmasah* - and are sinless due to their performance of sacrifice; *yajna-sista-amrta-bhujah* - enjoy the heavenly remnants of sacrifice such as opulence, mystic perfection, and sense pleasure; *yanti sanatanam* - and by knowledge reach the eternal; *brahma* - Absolute Truth.

30 All these persons know well the principles of sacrifice. Having purified themselves from sins by their performance of sacrifice, they enjoy its remnants in the form of sense pleasure, wealth, and yogic perfections. And in the end, they reach the aforementioned eternal plane of the Absolute.

4.31

nayam loko 'sty ayajnasya, kuto 'nyah kuru-sattama

(he) kuru-sattama - O Arjuna, best of the Kurus; *ayam lokah (api)* - even this world of meager pleasures; *na asti* - is denied; *ayajnasya* - for a person who does

not perform sacrifice. *kutah (praptavyah)* - How will it be possible for him to attain to; *anyah (lokah)* - the other world, heaven?

31 O Arjuna, foremost of the Kurus, a person who never performs sacrifice cannot even attain the meager pleasures of this world; how then will it be possible for him to attain to other worlds, such as heaven?

4.32

evam bahu-vidha yajna, vitata brahmano-mukhe

karma-jan viddhi tan sarvan, evam jnatva vimoksyase

bahu-vidhah - Many varieties of; *yajnah* - sacrifices; *evam* - of this kind; *vitatah* - have been clearly mentioned; *brahmanah-mukhe* - by the mouthpiece of the Vedas. (*tvam*) - You; *viddhi* - must know; *tan sarvan* - all those sacrifices; *karma-jan* - to be arising from the actions of speech, mind, and body. *jnatva* - Knowing; *evam* - this; *vimoksyase* - you will be liberated from the fetters of *karma*.

32 All these varieties of sacrifice are mentioned either in the Vedas or allied scriptures. They all arise from vocal, mental, and bodily actions, and therefore their origin is action. When you can conceive of the principle of action (karma) in this way, you will be able to attain liberation from its bondage.

4.33

sreyan dravyamayad yajnaj, jnana-yajnah parantapa

sarvam karmakhilam partha, jnane parisamapyate

(he) *parantapa partha* - O Arjuna, subduer of the enemy; (*tesu api*) - furthermore, amongst these sacrifices; *jnana-yajnah* - the sacrifice of knowledge that I have described previously (4.25); *sreyan* - is better; *yajnat* - than sacrifice; *dravya-mayat* - of various articles (4.24); (*yatah*) - since; *jnane (sati)* - with the advent of knowledge; *sarvam* - all; *karma* - action; *akhilam (sat)* - without going in vain, i.e. after having served its purpose; *parisamapyate* - comes to an end, because action ceases after the stage of knowledge is achieved.

33 O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, brahmagnav apare... is far superior to the sacrifice of various articles, Indicated by brahmarpanam brahma havih..., because all action ultimately culminates in knowledge.

4.34

*tad viddhi pranipatena, pariprasnena sevaya
upadeksyanti te jnanam, jnaninas tattva-darsinah*

tat - That knowledge; *viddhi* - should be known; *pranipatena* - by offering prostrate obeisances unto the guru who knows the truth; *pariprasnena* - by relevant inquiry (from such a *guru*); *sevaya* - and by sincere service (to him). *janinah* - Those learned in the scriptures; *tattva-darsinah* - saints endowed with divine revelation of Parabrahman, the Supreme Absolute Truth; *upadeksyanti* - will impart; *jnanam* - knowledge; *te* - to you.

34 You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant inquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realization of the Supreme Absolute Truth will teach you that divine knowledge.

4.35

*yaj jnatva na punar moham, evam yasyasi pandava
yena bhutany aseani, drakasya atmany atho mayi*

(he) *pandava* - O Arjuna, son of Pandu; *jnatva* - having obtained; *yaj (jnanam)* - that knowledge by which the soul is perceived as distinct from the body and its attachments; *na yasyasi* - you will never be subjected to; *evam* - such; *moham* - illusion; *punah* - again. *yena (moha-vigamena)* - When illusion is thus destroyed by attainment of eternally perfect self-knowledge; *drakasyasi* - you will perceive; *atmani* - in the soul; *asesani bhutani* - all species such as man, bird, and beast; (*prthak upadhitvena*) - situated separately in the form of their various material designations. *atho* - And then; (*drakasyasi*) - you will see (them); (*karyatvena sthitani*) - situated as effect; *mayi* - in Me.

35 O Pandava, after receiving that knowledge of the truth as imparted by the guru, you will no longer be deluded. You will be able to realize that all species of life, whether man, bird, or beast, are common in their individual identities of spirit soul, or jivatma. Their comparative mundane gradations are only due to external attributes, and they are all situated within Me as effect, Myself being the supreme cause.

4.36

*api ced asi papebhyah, sarvebhyah papa-krttamah
sarvam jnana-plavenaiva, vrjinam santarisyasi*

api - Even; *ced* - if; *asi* - you are; *papa-krttamah* - more sinful; *sarvebhyah papebhyah* - than all sinners; (*tathapi*) - still; *eva* - certainly; *santarisyasi* - you will cross; *sarvam* - all; *vrjinam* - sins and miseries; *jnana-plavena* - by the boat of knowledge.

36 Even if you have led the most abominable sinful life, you will cross the ocean of all miseries by boarding the ship of knowledge.

4.37

*yathaidhamsi samiddho 'gnir, bhasmasat kurute 'rjuna
jnanagnih sarva-karmani, bhasmasat kurute tatha*

(he) arjuna - O Arjuna; *yatha* - as; *samiddhah* - blazing; *agnih* - fire; *kurute* - makes; *edhamsi* - pieces of wood; *bhasmasat* - into ashes; *tatha* - similarly, *jnana-agnih* - the fire of knowledge; *kurute* - makes; *bhasmasat* - into ashes; *sarva-karmani* - all the *karma* of a person, except his initial or *prarabdha-karma*, action due to which he acquired his present body.

37 As a blazing fire reduces the wood and everything else within it to ashes, O Arjuna, so also does the fire of knowledge burn up all action.

4.38

*na hi jnanena sadrsam, pavitram iha vidyate
tat svayam yoga-samsiddhah, kalenatmani vindati*

iha - Among all practices of sacrifice, austerity, and yoga; (*kim api*) *na hi vidyate* - there is none so; *pavitram* - pure; *jnanena sadrsam* - as knowledge. *yoga-samsiddhah* - A person who has reached full perfection by performance of *niskama karma-yoga*; *svayam* - automatically; *vindati* - gains; *tat* - that knowledge; *atmani* - within the soul; *kalena* - after a long time.

38 Among the aforementioned practices of sacrifice, austerity, and yoga, there is nothing as pure as divine knowledge. After a long time, a person who has achieved perfection in his practice on the path of selfless action realizes such knowledge spontaneously within his heart.

4.39

sraddhavan labhate jnanam, tat-parah samyatendriyah

jnanam labdhva param santim, acirenadhigacchati

sraddhavan - An intelligent person who has faith in the theistic scriptural purport that knowledge arises only when one's innermost consciousness is purified by *niskama karma-yoga*; *tat-parah* - who is constantly absorbed in such action; *samyata-indriyah* - and who has conquered his senses; *labhate* - gains; *jnanam* - knowledge, *labdhva* - and having attained; *jnanam* - knowledge; *acirena* - very quickly; *adhigacchati* - he attains; *param santim* - profound peace in the form of ending the vicious cycle of birth and death.

39 After internal purification through nonfruitive action, genuine knowledge arises. Such knowledge is attained by the intelligent, sense-controlled theist who accepts this scriptural purport, and who with sublime faith remains devoted to the path of selfless action. He swiftly attains the profound tranquillity of eradicating the vicious cycle of recurring birth and death.

4.40

ajnas casraddadhanas ca, samsayatma vinasyati

nayam loko 'sti na paro, na sukham samsayatmanah

ajnah - The fool who is ignorant as beasts and other lower species; *ca* - and; *asraddadhanah* - he who has scriptural knowledge but is faithless, being misled by many spurious interpretations; *samdaya-atma ca* - and who, even having

developed a little faith is yet afflicted with doubt in his mind, thinking, "Will I succeed in this way or not? "; *vinasyati* - is ruined by being deprived of true benefit. *samsaya-atmanah* - For a person whose heart is seized with doubt and suspicion; *na asti* - there is neither, *ayam lokah* - (a place in) this human plane; *na (ca) parah* - nor (in) the next; *na (ca) sukham (asti)* - nor any worldly happiness.

40 One who is a fool devoid of scriptural knowledge, just like an ignorant animal; or who, in spite of possessing knowledge of the scriptures is devoid of faith in their substance, due to being distracted by many diverse philosophies; or who possesses some faith, yet thinks, "Will I succeed or not?" - any person whose heart is seized by doubt in this way can never achieve actual good fortune. Such a doubting soul does not attain happiness either in this life or the next, since the anxiety of uncertainty vanquishes his peace.

4.41

yoga-sannyasta-karmanam, jnana-sanchinna-samsayam

atma-vantam na karmani, nibadhnanti dhananjaya

(he) *dhananjaya* - O Dhananjaya; *karmani* - actions; *na nibadhnanti* - cannot bind; *yoga-sannyasta-karmanam* - one who has ceased all action in accordance with the path of *sannyasa*, or abnegation, only after practicing *niskama karma-yoga*, the path of selfless action; *jnana-sanchinna-samsayam* - and who has then overcome all his doubts by the cultivation of divine knowledge, (*sambandha-jnana*, knowledge of the eternal serving relationship of the individual soul with the Lord); *atma-vantam* - and who has realized the nature of the soul.

41 O Dhananjaya, after renouncing all actions by following the path of selfless action, one who destroys all doubts by following the path of divine

knowledge and realizes his internal divine nature, can certainly never be implicated by any action.

4.42

tasmad ajnana-sambhutam, hrt-stham jnanasinatmanah

chittvainam samsayam yogam, atisthottistha bharata

(he) bharata - O Arjuna; *tasmat* - therefore; *chittva* - slashing; *jnana-asina* - by the sword of knowledge, *sambandha-jnana*; *enam* - these; *samsayam* - doubts; *atmanah* - of yours; *hrt-stham* - in your heart; *ajnana-sambhutam* - which are born of ignorance; *atistha* - take refuge in; *yogam* - *niskama karma-yoga*; *ca* - and; *uttistha* - arise for battle.

42 Therefore, O Bharata, with the sword of divine knowledge, slash to shreds all these doubts in your heart, which are born of ignorance alone. Take refuge in selfless duty, and arise for battle.

end of fourth chapter **The Path of Divine Knowledge Jnana Yoga**

5 Chapter The Path of Divine Harmony

Karma Sannyasa Yoga

5.1

arjuna uvaca

sannyasam karmanam krsna, punar yogam ca samsasi

yac chreya etayor ekam, tan me bruhi suniscitam

arjunah uvaca - Arjuna said: (*he*) *krsna* - O Krsna; *sannyasam* - after teaching renunciation; *karmanam* - of all actions; *punah* - then again (*tvam*) - You; *samsasi* - are speaking of; *yogam ca* - the path of selfless action, *niskama karma-yoga*. *bruhi* - Please tell me; *suniscitam* - definitively; *yat tat ekam* - which one; *etayoh* - of these two; *sreyah* - bestows auspiciousness; *me* - for me.

1 Arjuna said: O Krsna, after instructing me in renunciation of action, You are again advocating the path of selfless action. Therefore, please give me a clear understanding which of the two is most beneficial for me.

5.2

sri bhagavan uvaca

sannyasah karma-yogas ca, nihsreyasa-karav ubhau

tayos tu karma-sannyasat, karma-yogo visisyate

sri bhagavan uvaca - The Supreme Lord said: *ubhau* - both; *sannyasah karmoyogah ca*- renunciation of action and applied action; *nihsreyasa-karau* - are greatly beneficial; *tu* - but; *tayoh* - of these two; *karma-yogah* - the path of selfless action; *visisyate* - is more praiseworthy; *karma-sannyasat* - than renunciation of action.

2 The Supreme Lord said: Both renunciation of action and the path of selfless action are greatly beneficial. Yet, of the two, you will have to understand that the application of selfless action is superior.

5.3

jneyah sa nitya-sannyasi, yo na dvesti na kanksati

nirdvandvo hi maha-baho, sukham bandhat pramucyate

(he) maha-baho - O mighty-armed one; *jneyah* - it is to be known that; *yah* - one who; *na dvesti* - does not abhor the results of action; *na kanksati* - nor desire them; *sah* - that person; *nitya-sannyasi* - is always a *sannyasi* that is, he remains detached even in the performance of action; *hi* - since; *nirdvandvah* - such a person, free from duality; *sukham* - easily; *pramucyate* - becomes liberated; *bandhat* - from the cycle of birth and death.

3 It should be known that one who is free from the duality of attraction and hatred, and who neither desires nor abhors the fruits of action, remains a renunciate even though he engages in activities. Because, O mighty-armed Arjuna, such a person very easily attains liberation from this mundane plane of bondage.

5.4

sankhya-yogau prthag balah, pravadanti na panditah

ekam apy asthitah samyag, ubhayor vindate phalam

balah - Childish fools; *pravadanti* - say that; *sankhya-yogau* - renunciation of action (*sannyasa*) and the path of action (*karma-yoga*); *prthag* - are separate; (*tu*) - but; *panditah* - the learned; *na (vadanti)* - do not say that. *samyak asthitah* - A person who adopts perfectly; *ekam api* - even one; *vindate* - attains; *phalam* - the result; *ubhayoh* - of both.

4 The learned do not support the opinion of the childishly foolish mundane rationalists (known as karma-mimamsakas, vide 4.23) who hold that the path of renunciation (sankhya-yoga) and the path of action (karma-yoga) are separate. One who carefully follows either of these paths will achieve the same result.

5.5

yat sankhyaih prapyate sthanam, tad yogair api gamyate

ekam sankhyam ca yogam ca, yah pasyati sa pasyati

yat sthanam - That state which; *prapyate* - is obtained; *sankhyaih* - by renunciation (*sannyasa*); *tat (sthanam)* - that same state; *gamyate* - is reached; *yogaih api* - also by *niskama karma-yoga*. *yah* - One who; (*vivekena*) - by proper consideration; *ekam pasyati* - can know as one; *sankhyam ca yogam ca* - both *sannyasa* and *karma-yoga*; *sah* - he; *pasyati* - is a seer of the truth.

5 The goal achieved by the renunciation of action is also reached by the performance of selfless action. One who by careful analysis knows both

these paths to be one and the same, certainly knows their true meaning.

5.6

sannyasas tu maha-baho, duhkham aptum ayogatah

yoga-yukto munir brahma, na cirenadhigacchati

(he) *maha-baho* - O best of the valiant; *ayogatah* - excluding *niskama karma-yoga*; *sannyasah* - renunciation; (*bhavati*) - is; *duhkham aptum* - the cause of misery; *tu* - but; *yoga-yuktah* - one who performs *niskama karma-yoga*; *munir (san)* - being a man of knowledge *na cirena* - very soon; *adhigacchati* - is able to attain to; *brahma* - the Absolute.

6 O mighty hero, to the exclusion of selfless action, mere renunciation of action is the cause of sorrow. But the wise man who engages in selfless action attains to the Absolute very swiftly.

5.7

yoga-yukto visuddhatma, vijitatma jitendriyah

sarva-bhutatmabhutatma, kurvann api na lipyate

yoga-yuktah - Engaged in such a yoga process, the three kinds of learned householders, viz., *visuddha-atma* - one who has mastery over the intelligence; *vijita-atma* - one of pure heart; *jita-indriyah* - and one who has mastery over the senses; *na lipyate* - are not implicated; *kurvan api* - although performing action; *sarva-bhuta-atmabhuta-atma (san)* - having reached the state in which their whole being is pervaded with affection and compassion for all beings.

7 Engaged in yoga in this way are three types of learned householders (jnani-grhastha): one of pure intelligence, one of controlled mind, and one of controlled senses. By their comparative practices, the former should be known as superior to the latter. All are the embodiment of goodwill for every living being. Although fully active, they are never implicated by action.

5.8-9

naiva kincit karomiti, yukto manyeta tattva-vit

pasyan srnvan sprsan jighrann, asnan gacchan svasan svasan

pralapan visrjan grhnann, unmisan nimisann api

indriyanindriyarthesu, vartanta iti dharayan

yuktah - A karma-yogi; *tattva-vit* - a knower of essential truth; *api* - although engaged in the functions of; *pasyan* - seeing; *srnvan* - hearing; *sprsan* - touching; *jighran* - smelling; *asnan* - eating; *gacchan* - moving; *svapan* - sleeping; *svasan* - breathing; *pralapan* - speaking; *visrjan* - expelling waste matter; *grhnann* - accepting things; *unmisan* - and opening; *nimisan* - and closing the eyes, or blinking; *manyeta* - perceives; *iti* - thus (*aham*) - "I; *na karomi* - do not do; *kincit eva* - anything"; *dharayan* - having ascertained; *iti* - that; *indriyani* - the senses, viz., eyes, etc.; *vartante* - are engaged in; *indriya-arthesu* - their respective sense objects of form, etc.

8-9 Although such a karma-yogi who is a knower of intrinsic truth performs all the activities of seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, speaking, expelling waste matter, accepting things,

blinking the eyes, and so on, he realizes: "My sense organs - eyes, ears, skin, nose, and tongue - are engaged with their respective objects of form, sound, touch, scent, and taste." In this way he constantly perceives, "I do not perform any action at all."

5.10

brahmany adhaya karmani, sangam tyaktva karoti yah

lipyate na sa papena, padma-patram ivambhasa

yah - One who; *karoti* - acts; *adhaya* - by offering; *karmani* - all actions, *brahmani* - unto the Supreme Lord; *tyaktva* - having given up; *sangam* - attachment; *sah* - he; *na lipyate* - is not affected; *papena* - by sin or piety; *padma-patram iva* - just like a lotus leaf; (*na lipyate*) - is not affected; *ambhasa* - by water.

10 As a lotus leaf is not moistened although it remains on the water, one who selflessly offers all his actions to the Supreme Lord, remains unaffected by sinful or pious reactions.

5.11

kayena manasa buddhya, kevalair indriyair api

yoginah karma kurvanti, sangam tyaktvatma-suddhaye

atma-suddhaye - For purification of the mind; *yoginah* - karma-yogis; *tyaktva* - giving up; *sangam* - attachment to the fruits of action; *karma kurvanti* - perform action; *kayena* - by the body; *manasa* - by the mind; *buddhya* - by the

intelligence; *kevalaih api indriyaih* - and also by the senses alone, having detached them from the mind.

11 For the sake of purification of the mind, karma-yogis give up all attachment to the fruits of action and perform their activities with body, mind, and intelligence. Otherwise, they may act through their senses only, with an attitude of disinterest.

5.12

yuktah karma-phalam tyaktva, santim apnoti naisthikim

ayuktah kama-karena, phale sakto nibadhyate

yuktah - A *niskama* karma-yogi, follower of the path of selfless action; *tyaktva* - giving up; *karma-phalam* - the fruits of action; *apnoti* - obtains; *naisthikim* - uninterrupted; *santim* - peace, i.e. liberation, (*kintu*) - but; *ayuktah* - a *sakama-karmi*, fruit-hunter; *nibadhyate* - becomes bound; *saktah (san)* - being obsessed; *phale* - with the fruits of action; *kamakarena* - due to indulgence in fruitive desires.

12 The pure, materially unmotivated (niskama) karmayogi, giving up attachment to the fruits of his action, attains constant peace, or liberation from reactionary work. But the ambitious (sakama) karmi, the fruit-hunter, is obsessed with the result of his action, and he becomes implicated by his endeavors.

5.13

sarva-karmani manasa, sannyasyaste sukham vasi

nava-dvare pure dehi, naiva kurvan na karayan

manasa - Mentally; *sannyasya* - renouncing; *sarva-karmani* - all actions; *vasi* - the sense-controlled; *dehi* - living being; *nava-dvare-pure* - within the bodily abode of nine gates, (two eyes, two nostrils, two ears, mouth, anus and genital) devoid of (the misconception of) thinking "I am the body"; *na eva kurvan* - free from (the misconception of) considering himself the doer; *na karayan* - and free from (the misconception of) considering himself the inaugurator of action; (*kurvan api*) - although performing action; (*karayan api*) - and although engaging others; *aste* - resides; *sukham* - happily.

13 Mentally renouncing all actions in the aforesaid manner, the sense-controlled soul resides happily within the bodily abode of nine gates - free from the false ego of considering himself a doer, although he externally performs all activities - and free from the false ego of considering himself an inaugurator of action, although he engages others.

5.14

na kartrtvam na karmani, lokasya srjati prabhuh

na karma phala-samyogam, svabhavas tu pravartate

prabhuh - The Supreme Lord; *na srjati* - neither creates; *lokasya kartrtvam* - the living beings' misconception of considering themselves doers; *na (srjati)* - nor does He create; *karmani* - their actions; *na (srjati)* - nor does He create; *karma-phala-samyogam* - their connection with the fruit of their actions; *tu* - but; *svabhavah* - only due to the living entity being prone to ignorance since time immemorial; *pravartate* - does he engage as a so-called doer or inaugurator.

14 Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions.

5.15

nadatte kasyacit papam, na caiva sukrtam vibhuh

ajnanenavrtam jnanam, tena muhyanti jantavah

vibhuh - The fully self-satisfied Supreme Lord; *adatte na* - accepts neither; *papam* - the sin; *sukrtam ca na eva* - nor piety; *kasyacit* - of anyone. *jnanam* - The living being's true perception; (*bhavati*) - is; *avrtam* - enveloped; *ajnanena* - by the Lord's deluding potency; *tena* - and for this reason; *jantavah* - the living beings; *muhyanti* - are captivated by illusion.

15 The fully self-satisfied Supreme Lord accepts neither the sin nor piety of anyone. Cognizance is the intrinsic nature of the living beings, but they are infatuated by the material body, thinking it to be themselves, on account of their original nature being enveloped by the deluding potency of the Lord.

5.16

jnanena tu tad ajnanam, yesam nasitam atmanah

tesam adityavaj jnanam, prakasayati tat param

tu - But; *yesam* - of those for whom; *tat ajnanam* - such ignorance; *nasitam* - has

been destroyed; *atmanah jnanena* - by self-knowledge, i.e. by the Lord's superior potency; *tat jnanam* - the knowledge; *tesam* - of those persons; *prakasayati* - reveals; *param* - the divine reality; *adityavat* - like the sun that dispels darkness.

16 Knowledge is of two types - prakrta, mundane, and aprakrta, divine. Mundane knowledge is concerned with material nature, and is only the nescience of the living beings, whereas divine knowledge is genuine science. For persons whose divine knowledge has awakened, the mundane conception is vanquished and their supreme knowledge, like a mighty risen sun, reveals the Supreme Reality.

5.17

tad-buddhayas tad-atmanas, tan-nisthas tat-parayanah

gacchanty apunar-avrttim, jnana-nirdhuta-kalmasah

jnana-nirdhuta-kalmasah - Persons whose contamination (ignorance) has been previously eradicated by knowledge; *tad-buddhayah* - who think constantly of the Supreme Lord; *tat-atmanah* - meditate on Him alone; *tat-nisthah* - engage in continuous, exclusive devotion unto Him; *tat-parayanah* - and who are devoted to hearing about Him and singing His glories; (*santah*) - being so engaged; *gacchanti* - they attain; *apunar-avrttim* - liberation.

17 Those whose illusion has been previously dispelled by knowledge begin to relish within their hearts the hearing and singing of My unending glories, having devoted their thoughts to Me, meditated on Me, and developed continuous devotion for Me, the Supreme Lord. Then they completely transcend this world.

5.18

vidya-vinaya-sampanne, brahmane gavi hastini

sunī caiva svapake ca, panditah sama-darsinah

sama-darsinah eva - Only those who see Brahman, the Absolute which is transcendental to the modes of material nature; *brahmane* - in a *brahmana*; *vidya-vinaya-sampanne* - who is a self-realized soul and whose character is enriched with both Vedic scriptural knowledge as well as humility; *gavi* - a cow; *hastini* - an elephant; *sunī ca* - and a dog, *svapake ca* - and in a *candala* (dog-eater or outcast) and other ghastly mundane objects; (*kathyate*) - (such seers) are known as; *panditah* - learned, or persons in genuine knowledge.

18 The intelligent souls who have attained divine qualities and abandoned all mundane prejudice, perceive the absolute transcendence within all living beings - the humble and learned brahmana, the cow, the elephant, the dog, or the outcast eater of dog-flesh. Therefore, they are known as "pandita" - men of true wisdom.

5.19

ihaiva tair jitah sargo, yesam samye sthitam manah

nirdosam hi samam brahma, tasmad brahmani te sthitah

yesam - For those whose; *manah* - mind; *sthitam* - is situated; *samye* - in Brahman; *sargah* - this world; *jitah* - is overcome; *taih* - by them; *eva iha* - even in this life. *hi* - Since; *te brahma samam* - they are endowed with equal, impartial vision towards everything; *nirdosam* - and free from attraction and repulsion; *tasmad* - therefore; *te* - they; *brahmani sthitah* - are situated in Brahman, although present within the material creation.

19 Those whose minds are equipoised have conquered this world while present within it, because by their spiritual equilibrium they are free from attraction and repulsion. Therefore, although remaining in this world, they are eternally situated in transcendence.

5.20

na prahrsyet priyam prapya, nodvijet prapya capriyam

sthira-buddhir asammudho, brahma-vid brahmani sthitah

brahmani-sthitah - Fully situated in Brahman; *sthira-buddhih* - endowed with steady intelligence; *asammudhah* - devoid of the delusion of considering one's body, etc., as "me and mine"; *brahma-vid* - one in knowledge of Brahman; *na prahrsyet* - is neither elated; *priyam prapya* - by obtaining something desirable; *na ca udvijet* - nor dejected; *apriyam prapya* - by obtaining something undesirable.

20 Fully situated in transcendence, endowed with steady intelligence, and free from the delusion of thinking of his body and associated paraphernalia as "me" and "mine, " the knower of the Absolute neither becomes elated by obtaining something desirable nor dejected by obtaining something objectionable.

5.21

bahya-sparsesv asaktatma,'vindaty atmaniyat sukham

sa brahma-yoga-yuktatma, sukham aksayam asnute

asakta-atma - The person with mind detached; *bahya-sparsesu* - from sensual enjoyment; (*adau*) - first; *vindati* - attains; (*tat*) *sukham* - that happiness; *yat atmani (anubhuyamane)* - which is experienced in self-realization; (*tatah*) - and thereafter; *brahma-yoga-yukta-atma* - linking with the Absolute; *sah* - such a person; *asnute* - enjoys; *aksayam* - inexhaustible; *sukham* - happiness.

21 Such a knower of the Absolute Truth, his mind detached from sensual pleasure, initially attains the happiness of self-realization. Thereafter, linking himself with the Absolute, he attains inexhaustible joy.

5.22

ye hi samsparsaja bhoga, duhkha-yonaya eva te

ady-antavantah kaunteya, na tesu ramate budhah

(*he*) *kaunteya* - O Arjuna; *ye bhogah* - those pleasures; *samsparsajah* - born of the senses contacting their objects; *te duhkha-yonayah eva* - are the origin of misery; *hi* - only; *adi-antavantah* - and subject to creation and destruction. (*atah*) - Therefore; *budhah* - a judicious person; *na ramate* - does not indulge; *tesu* - in them.

22 O son of Kunti, all pleasures that arise from the contact of the senses with their objects are the sole cause of distress, and they are subject to creation and destruction - they are all temporary. A judicious person is never fond of such pleasures.

5.23

saknotihaiveyah sodhum, prak sarira-vimoksanat

kama-krodhodbhavam vegam, sa yuktah sa sukhi narah

yah - That person who; *saknoti* - is able; *sodhum* - to check; *kamakrodha-udbhavam vegam* - the mental, aural, tactile, visual, palatal, and nasal urges arising from desire and anger; *iha eva* - directly at the moment of their appearance; *prak* - prior to and up to; *sarira-vimoksanat* - leaving the body; *sah* - he; *yuktah* - is fully self-controlled; *sah narah* - and certainly that man; *sukhi* - is truly happy

23 Know that one who, as long as he lives in this body, is able, by means of the yoga path of selfless action, to check the urges of desire and anger at the root - such a person is actually situated in union with the Supreme, and he knows true happiness.

5.24

yo 'ntah-sukho 'ntararamas, tathantar-jyotir eva yah

sa yogi brahma-nirvanam, brahma-bhuto 'dhigacchati

yah - One who; *antah-sukhah* - experiences internal happiness of the self; *antah-aramah* - with mind internally absorbed in the self; *tatha yah* - and who; *eva* - in this way; *antah-jyotih* - sees the soul within by self-realization; *sah yogi* - such a *niskama karma-yogi*, a follower of the path of selfless action; *brahma-bhuto* - attaining perception of the pure soul; *adhigacchati* - achieves; *brahma-nirvanam* - liberation by realization of the Supersoul, Paramatma.

24 Such a follower of the yoga path of selfless action who enjoys internal

bliss, whose mind is constantly absorbed within, and who experiences self-realization - attaining perception of his pure identity, he gains entry into the plane of the Absolute.

5.25

*labhante brahma-nirvanam, rsayah ksina-kalmasah chinna-dvaidha
yatatmanah, sarva-bhuta-hite-ratah*

ksina-kalmasah - The sinless; *yata-atmanah* - mentally controlled; *rsayah* - seers of truth; *chinna-dvaidhah* - whose doubts have been destroyed; *sarva-bhuta-hite-ratah* - and who are always concerned for the welfare of all beings; *labhante* - attain; *brahma-nirvanam* - liberation from the mundane plane.

25 Sinless, free from doubt, of controlled mind, and always engaged in activities for the welfare of all living beings, the seers of truth attain such liberation.

5.26

kama-krodha-vimuktanam, yatinam yata-cetasam

abhito brahma-nirvanam, vartate viditatmanam

(satam) - When; *yata-cetasam* - the mentally-incited subtle bodies expire; *yatinam* - for the sannyasis; *vidita-atmanam* - who are knowers of the element *tvam*, the soul; *kama-krodha-vimuktanam* - and who are devoid of desire and anger; *brahma-nirvanam* - (then) liberation from worldly miseries; *vartate* - occurs; *abhitah* - whether they live or die.

26 Those persons of the renounced order who are free from desire and anger, and who have achieved knowledge of the original nature of the soul, unconditionally attain liberation in either life or death. Such liberation occurs when one's mentally-incited subtle body expires.

5.27-28

sparsan krtva bahir bahyams, caksus caivantare bhruvoh

pranapanau samau krtva, nasabhyantara-carinau

yatendriya-mano-buddhir, munir moksa-parayanah

vigateccha-bhaya-krodho, yah sada mukta eva sah

yah - That person who; *bahih krtva* - expelling from the mind; *bahyan-sparsan* - external sense objects of sound, touch, form, taste, and scent; (*manah pravistan*) - which entered the mind; *ca eva (krtva)* - and also after fixing; *caksuh* - the eyes; *antare* - between; *bhruvoh* - the eyebrows; *krtva samau* - practicing the discipline of breath equilibrium by suspending; *prana-apanau* - the inhalation and exhalation airs; *nasa-abhyantara-carinau* - which flow through the nostrils; *sah* - such a person; *yata-indriya-manah-buddhih* - who is the controller of his senses, mind, and intelligence; *moksa-parayanah* - who is dedicated to liberation; *vigata-iccha-bhaya-krodhah* - who is devoid of desire, fear, and anger; *munih* - and is contemplative of his internal spiritual self; *sada* - is always; *mukta eva* - truly liberated.

27-28 Expelling from the mind all external sense objects of sound, touch, form, taste, and smell, locking the eyesight at the point midway between the eyebrows, and practicing the discipline of equilibrium by suspending

inhalation and exhalation, subjugating the senses, mind, and intelligence, one dedicates himself to liberation. Having overcome desire, fear, and anger, such a contemplative seeker of the soul is always liberated, even before the death of the body.

5.29

bhoktaram yajna- tapasam, sarva-loka-mahesvaram

suhrdam sarva-bhutanam, jnatva mam santim rcchati

(jiva) - The living being; *rcchati* - attains; *santim* - the felicity of his original divine identity; *jnatva* - by knowing; *mam* - Me; *bhoktaram* - as the maintainer, or worshipable object; *yajna-tapasam* - of sacrifice performed by the *karmis*, or austerity performed by the *jnanis*; *sarva-loka-maha-isvaram* - the controller and worshipable object of all planes - Lord Narayana; *suhrdam-sarva-bhutanam* - and the benefactor for all living beings by dint of My mercifully teaching pure devotion unto Myself through My devotees, since I am the adorable friend of the devotees - Lord Krsna.

29 I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipable object; I am Narayana, the indwelling monitor of all planes of life, and the Supreme Worshipable Personality who awards liberation. And I am the well-wisher of all - I am Krsna, the devotees' most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity.

end of Fifth Chapter **The Path of Divine Harmony Karma Sannyasa Yoga**

6 Chapter The Path of Meditation

Dhyana Yoga

6.1

sri bhagavan uvaca

anasritah karma-phalam, karyam karma karoti yah

sa sannyasi ca yogi ca, na niragnir na cakriyah

sri bhagavan uvaca - The Supreme Lord said: *yah* - That person who; *karoti* - performs; *karyam* - compulsory; *karma* - scripturally enjoined actions; *anasritah* - without expectation; *karma-phalam* - of the fruit of action; *sah ca* - he is certainly; *sannyasi* - a sannyasi, renunciate; *yogi ca* - and he is certainly a yogi. *na niragnih* - A sannyasi is not one who merely renounces the consecrated fire (*agni-hotra yajna*) and other prescribed duties; *na ca akriyah* - nor is a yogi one who merely renounces bodily activities.

1 The Supreme Lord said: Know a genuine sannyasi and genuine yogi as the person who performs obligatory duties as enjoined in the scriptures, without expecting the fruits of his actions. One is not a sannyasi merely by renouncing the performance of the fire sacrifice and other prescribed duties, and one is not a yogi merely by becoming physically inactive.

6.2

yam sannyasam iti prahur, yogam tam viddhi pandava

na hy asannyasta-sankalpo, yogi bhavati kascana

(he) *pandavah* - O Arjuna; *yam* - that process of *niskama karma-yoga* which; (sudhiyah) - the learned; *prahuh* - acclaim; *sannyasam iti* - as abnegation; *viddhi* - you are to know; *tam (eva) yogam* - as actually *astanga-yoga*, the path of meditation; *hi* - since; *asannyasta sankalpah* - without the renunciation of fruitive attachment (which is the intrinsic characteristic of *niskama karma-yoga*); *kascana* - one; *na bhavati* - cannot become; *yogi* - either a *jnana-yogi* or an *astanga-yogi*.

2 O Arjuna, you should know the path of selfless action, lauded by the learned as abnegation, to be nondifferent from the eightfold path of yoga meditation. This is because without the renunciation of fruitive desire and sensual craving (which is the essential characteristic of the path of selfless action), one can never be accepted as either a yogi on the path of wisdom or a yogi on the eightfold path of mystic meditation.

6.3

arurukso muner yogam, karma karanam ucyate

yogarudhasya tasyaiva, samah karanam ucyate

muneh - For the yoga practitioner; *aruruksoh* - desirous to progress on; *yogam* - the path of unflickering yoga meditation; (*tad arohe*) - in the ascent of yoga; *karma* - action alone; *ucyate* - is delineated; *karanam* - as the means. *tasya eva yoga-arudhasya* - For that same person accomplished in yoga, that is, when he has achieved continuous meditation; *samah* - renunciation of all action; *ucyate* - is described; *karanam* - as the means.

3 Initially, action alone is said to be the cause of elevation for the sage desirous of attaining unflickering yoga meditation. When he has achieved continuous meditation, renunciation of all activity is delineated as the cause of his perfect trance in yoga.

6.4

yada hi nendriyarthesu, na karmasv anusajjate

sarva-sankalpa-sannyasi, yogarudhas tadocyate

yada hi - When; *(yogi)* - a yogi; *na anusajjate* - is neither addicted; *indriya-arthesu* - to the enjoyable objects of the senses, viz., sound, touch, form, taste, and smell; *(ca) na (anusajjate) karmasu* - nor addicted to associated action; *sarva-sankalpa-sannyasi (ca bhavati)* - and renounces all intentions or plans of action; *tada* - then only; *ucyate yoga-arudhah* - can he be described as one who has attained to yoga.

4 When the yoga practitioner is no longer addicted to the enjoyable sense objects of sound, touch, form, taste, and smell, and when he is no longer attached to any action in pursuance of enjoying them, having achieved complete renunciation of all plans of such action, then only can he be acclaimed as one who has truly attained to yoga.

6.5

uddhared atmanatmanam, natmanam avasadayet

atmaiva hy atmano bandhur, atmaiva ripur atmanah

atmanam - The living being; *uddharet* - must be delivered from the bondage of the material world; *atmana* - by the detached mind; *atmanam* - and the living being; *na avasadayet* - must not be made to fall down into the bondage of the material world; (*atmana*) - by dint of the mind enchanted by sense objects; *hi* - since; *atma eva* - this very mind; *bandhuh* - is the friend; *atmanah* - of the living being; *atma eva* - and this very mind; *ripuh* - is also the enemy; *atmanah* - of the living being.

5 The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy.

6.6

bandhur atmatmanas tasya, yenaivatmatmana jitah

anatmanas tu satrutve, vartetatmaiva satruvat

yena atmana - For the soul by whom; *atma* - the mind; *jitah* - has been subjugated; *tasya* - that; *atmanah* - soul's; *atma eva* - very mind; *bandhuh* - is a friend; *tu* - but; *anatmanah* - for a person of uncontrolled mind; *atma eva* - the same mind; *varteta* - is engaged; *satrutve* - in disservice; *satruvat* - like an enemy.

6 For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy.

6.7

jitatmanah prasantasya, paramatma samahitah

sitosna-sukha-duhkhesu, tatha manapamanayoh

jitatmanah - For the yogi who has conquered the mind; *prasantasya* - who is free from attraction and aversion; *sita-usna-sukha-duhkhesu* - in cold and heat, happiness and unhappiness; *tatha mana-apamanayoh* - and in honor and insult; *atma* - the soul; (*bhavet*) - is; *param-samahitah* - situated in the deep absorption of yogic trance.

7 Free from attraction and aversion in the event of cold and heat, happiness and unhappiness, or honor and insult, the yogi who has mastered his mind remains deeply absorbed in yogic trance.

6.8

jnana-vijnana-trptatma, kutastho vijitendriyah

yukta ity ucyate yogi, sama-lostrasma-kancanah

yogi - A yogi; *jnana-vijnana-trpta-atma* - who is satisfied within his heart by dint of scriptural knowledge as well as direct realization; *kutasthah* - situated in one unchanging nature at all times; *vijita-indriyah* - sense-controlled; *sama-lostra-asma-kancanah* - and of equal vision for earth, stone, and gold; *ucyate* - is said to be; *yuktah iti* - qualified to perceive the soul.

8 One who is always internally satisfied by dint of scriptural wisdom as well

as by direct realization, who is always situated in divine consciousness, who is sense-controlled, and who has the vision of equality for a lump of earth, a rock, or gold, is known as a yogi qualified for self-realization.

6.9

suhrt-mitrari-udasina, madhyastha-dvesya-bandhusu

sadhusv api ca papesu, sama-buddhir visisyate

sama-buddhih - The yogi of equipoised intelligence; *suhrt- mitra-ari-udasina-madhyastha-dvesya-bandhusu* - towards a person who is by nature a well-wisher, a person who is a well-wisher by some bond of affection, an enemy, one indifferent amidst dispute, one desirous of resolving dispute, a detestable person, a friend; *sadhusu* - a saintly person; *papesu ca api* - and even persons engaged in sinful behavior; *visisyate* - (that yogi) is superior to the yogi with equal vision for earth, rocks, and gold.

9 And know that superior to one with equal vision for earth, rocks, and gold, is the yogi who is capable of viewing with equipoised intelligence all living beings - a natural well wisher, an affectionate well-wisher, an enemy, an indifferent person, a mediator, one detestable, a friend, a saint, and a sinner.

6.10

yogi yunjita satatam, atmanam rahasi sthitah

ekaki yata-cittatma, nirasir aparigraha

yogi - A person desiring to progress in yoga practice; *satatam* - always; *sthitah* - residing; *ekaki* - alone; *rahasi* - at a solitary place; *yata-citta-atma* - engaging in mental and bodily self-control; *nirasih* - desireless; *aparigraha* - and abandoning sense objects; *atmanam yunjita* - must fix his mind in *samadhi*, meditational trance.

10 A person beginning yoga practice should always reside alone at a solitary place, and controlling his mind and body, free from desire and sensual engagement, he should engage his mind in meditational trance.

6.11-12

sucau dese pratisthapyā, sthīram āsanam atmanah

naty-ucchritam nati-nīcam, celajina-kusottaram

tatraikāgram manah kṛtvā, yata-cittendriya-kriyā

upaviśyasane yunjyāt, yogam ātma-viśuddhaye

pratisthapyā - After establishing; *atmanah* - his; *āsanam* - seat; *cela-ajina-kusa-uttaram* - comprised of *kusa* grass with deerskin laid over that, and finally cloth laid over the deerskin; *sucau-dese* - in a clean and purified place; *sthīram* - which is firm; *na ati-ucchritam* - not too high; *na ati-nīcam* - and not too low; *upaviśya* - then sitting; *tatra āsane* - on that seat; *yata-citta-indriya-kriyā* - and after subjugating all mental and sensual activity; *kṛtvā* - making; *manah* - the mind; *eka-āgram* - one-pointed; *yunjyāt* - he should practice; *yogam* - *samadhi*; *ātma-viśuddhaye* - for the purpose of becoming fit to realize Brahman, the Absolute.

11-12 At a pure place, not too high and not too low, the yogi should establish a secure seat of kusa-straw, deerskin, and cloth. Then, sitting on that seat, subjugating all mental and sensual activity, and locking his mind at one point, he should practice meditational trance in order to purify his heart.

6.13-14

samam kaya-siro-grivam, dharayann acalam sthirah

sampreksya nasikagram svam, disas canavalokayan

prasantatma vigata-bhir, brahmacari-vrate sthitah

manah samyamyā mac-citto, yukta asita mat-parah

dharayan - Holding; *kaya-sirah-grivam* - the body, head, and neck; *samam* - straight; *acalam* - and steady; *sthirah (san)* - being firmly situated; *sampreksya* - gazing upon; *svam* - his own; *nasika-agram* - nose at the top, i.e. situating his gaze midway between the eyes; *ca anavalokayan* - and not casting his glance; *disah* - in all directions; *brahmacari-vrate-sthitah* - fixed in celibacy; *prasanta-atma* - with an unagitated mind; *vigata-bhih* - and fearless; *manah-samyamyā* - having subjugated the mind; *yuktah* - the yogi; *mat-parah* - dedicated to Me in devotion ; *asita* - should remain, *mat-cittah* - rapt in thought of Me, in My beautiful four-armed form.

13-14 Soberly keeping his torso, head, and neck straight and upright, poised, the yogi should fix his gaze at the top of his nose without casting a glance in any other direction. Tranquil, fearless, and reposed in the vow of celibacy, he should then meditate on My four-armed Visnu form, and absorbing himself in devotion unto Me, he should practice yoga.

6.15

yunjann evam sadatmanam, yogi niyata-manasah

santim nirvana-paramam, mat-samstham adhigacchati

evam - In this manner; *sada* - constantly; *atmanam-yunjan* - engaging the mind in yogic meditation; *yogi* - the yogi; *niyata-manasah* - of mind withdrawn from the thought of material sense-pleasure; *adhigacchati* - attains to; *santim* - the liberation which dispels mundane existence; *nirvana-paramam* - chiefly characterized by *nirvana*, the extinction of mundanity; *mat-samstham* - in My effulgence known as non-differentiated Brahman.

15 In this way, constantly absorbing his mind in the yoga of meditation (dhyana-yoga), the yogi whose heart has been purged of sensual desires achieves emancipation from mundanity by attaining to the nondifferentiated Brahman, the effulgence that emanates from My person. He attains liberation from the course of worldly existence.

6.16

naty asnatas tu yogo 'sti, na caikantam-anasnatah

na cati-svapna-silasya, jagrato naiva carjuna

(he) arjuna - O Arjuna; *yogah* - absorption in yogic trance (samadhi); *na asti* - occurs neither; *ati-asnatah tu* - for the overeater; *na ca* - nor; *ekantam-anasnatah* - for the extreme undereater; *na ca* - nor; *ati-svapna-silasya* - for the oversleeper; *na ca* - nor; *eva jagratah* - for one who remains awake excessively.

16 O Arjuna, yoga practice is impossible for anyone who overeats, undereats, oversleeps, or undersleeps.

6.17

yuktahara-viharasya, yukta-cestasya karmasu

yukta-svapnavabodhasya, yogo bhavati duhkha-ha

yukta-ahara-viharasya - For the person whose eating and recreation are regulated; *yukta-cestasya-karmasu* - whose efforts of work are regulated; *yukta-svapna-avabodhasya* - and whose sleeping and waking hours are in fitting measure; *yogah* - yoga; *bhavati* - becomes; *dahka-ha* - capable of warding off all suffering.

17 For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of yoga gradually becomes the source of dispelling all worldly suffering.

6.18

yada viniyatam cittam, atmany evavatisthate

nisprah sarva-kamebhyo, yukta ity ucyate tada

yada - When; *viniyatam* - the disciplined, *cittam* - heart, *avatisthate* - dwells; *atmani eva* - in the soul alone; *tada* - then; *nisprah* - the person detached; *sarva-kamebhyah* - from all desires; *ucyate* - is described; *yuktah iti* - as actually in yoga.

18 When a yogi, having checked all mental tendencies of worldliness situates his mind unwaveringly in soul-conception, then, devoid of mundane desires, he is said to be actually situated in yoga, or linked with the Absolute.

6.19

yatha dipo nivata-stho, nengate sopama smrta

yogino yata-cittasya, yunjato yogam atmanah

yatha - As; *dipah* - a lamp-flame; *nivata-sthah* - in a windless place; *na ingate* - does not waver; *sa* - such; *upama* - an analogy, *smrta* - is cited; *yoginah* - of the yogi; *atmanah* - the soul-centered; *yogam* - yoga; *yunjatah* - practitioner; *yata-cittasya* - of unwavering one-pointed mind.

19 Know it surely that just as a lamp-flame situated in a windless place never wavers, similarly, the mind of the yogi absorbed in soul-conception never flickers in its concentration.

6.20-23

yatroparamate cittam, niruddham yoga-sevaya

yatra caivatmanatmanam, pasyann atmani tusyati

sukham atyantikam yat tad, buddhi-grahyam atindriyam

vetti yatra na caivayam, sthitas calati tattvatah

yam labdhva caparam labham, manyate nadhikam tatah

yasmin sthito na duhkkena, gurunapi vicalyate

tam vidyad duhkha-samyoga, viyogam yoga-samjnitam

sa niscayena yuktavyo, yogo 'nirvinna-cetasa

yatra - Such samadhi, within which; *cittam* - the mind; *niruddham* - disciplined, *yoga-sevaya* - by yoga practice; *uparamate* - gains relief from mundane association; *ca* - and; *yatra* - such samadhi, within which; *padyan* - having observed; *atmanam* - the Supersoul, Paramatma; *atmana* - by the pure heart of the same nature as the Supersoul; *tusyati* - one is satisfied; *atmani eva* - only in Him; *(ca)* - and; *yatra* - such *samadhi* by which; *ayam* - this yogi; *vetti tat* - experiences that; *atyantikam* - eternal, *ati-indriyam* - supra-mundane; *sukham* - pleasure; *yat* - which is; *buddhi-grahyam* - perceptible by the intelligence of the soul; *ca* - and; *(yatra) sthitah (san)* - that samadhi which being situated within; *na eva calati* - one never deviates; *tattvatah* - from the intrinsic nature of the soul; *(ca)* - and; *yam labdhva* - that samadhi by gaining which; *na manyate* - one does not consider; *aparam labham* - any other attainment; *adhikam* - greater; *tatah* - than that; *ca* - and; *yasmin sthitah (san)* - being situated within which; *na vicalyate* - one does not become deviated; *guruna duhkkena api* - by even very intense suffering; *(ca)* - and; *duhkha-samyoga-viyogam* - as soon as suffering is contacted, its absence is accomplished; *vidyat* - know; *tam* - that; *yoga-samjnitam* - as the samadhi defined as actual yoga. *yuktavyah* - One's duty is to practice; *sah yogah* - this yoga; *niscayena* - with perseverance; *anirvinna-cetasa* - and an untiring heart.

20-23 The state of perfect samadhi, or trance, is that in which the disciplined mind of the yogi gains detachment from even the slightest thought of mundane connotation. The yogi remains satisfied in the Lord alone, having directly seen the Supersoul by dint of his purified heart, and he experiences that happiness which is eternal, perceptible by the divine intelligence of the soul, and devoid of contact with the senses or sense

objects; he never deviates from the intrinsic nature of the soul. By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers. Therefore, by the very contact of distress, its absence is accomplished. Know certainly that such a state of perfect trance is defined as yoga. Such yoga should be practiced with perseverance and an untiring heart.

6.24

sankalpa prabhavan kamams, tyaktva sarvan asesatah

manasaivendriya-gramam, viniyamya samantatah

tyaktva - Giving up; *sarvan-kaman* - all desires; *sankalpa-prabhavan* - born of mental plans; *asesatah* - completely, together with all their mental images; *manasa eva* - simply by means of the mind, with the vision that there is no prospect in mundane enjoyment; *viniyamya* - withdrawing; *indriya-gramam* - all the senses, *samantatah* - from all material objects; (*yoktavyah*) - such yoga should be practiced.

24 Utterly abandoning all mental desires along with their mental images, in full awareness of the futility of mundane prospect, one must withdraw the senses from all material objects and engage himself in the aforementioned yoga practice.

6.25

sanaih sanair upamed, buddhya dhrti-grhitaya

atma-samstham manah krtva, na kincid api cintayet

buddhya - By means of the intelligence; *dhrti-grhrtaya* - controlled by the yogic practice of *dharana*; *manah-atma-samstham krtva* - completely steadying the mind within the soul; *sanaih sanaih* - and by such practice, gradually; *uparamet* - having withdrawn (the mind) from all external objects, one should then situate it in samadhi; *na cintayet* - and should not think; *kincit api* - of anything else.

25 With the help of intelligence controlled by dharana (the limb of the eightfold yoga in which the seat of intellect is brought into concentration), one should completely steady the mind within the soul. Then, by gradual practice, withdrawing the mind from external objects, one should enter the trance of samadhi, and should not think of anything but the soul for even a second.

6.26

yato yato niscalati, manas cancelam asthiram

tatas tato niyamyaitad, atmany eva vasam nayet

yatah yatah - To whatever objects; *cancelam* - the flickering; *asthiram* - and therefore unsteady; *manah* - mind; *niscalati* - runs after; *etat* - this mind; *niyamyaitad* - should be withdrawn; *tatah tatah* - from those objects; *vasam nayet* - and should be subjugated; *atmani eva* - within the self alone.

26 The naturally fickle and unsteady mind should be carefully withdrawn from whatever objects it pursues, and brought back under the control of the self.

6.27

prasanta-manasam hy enam, yoginam sukham uttamam

upaiti santa-rajasam, brahma-bhutam akalmasam

uttamam sukham - The joy of self-realization; *upaiti* - personally honors; *enam* *yoginam hi* - such a yogi; *santa-rajasam* - who is free from passionate tendencies; *prasanta-manasam* - of pacified heart; *akalmasam* - devoid of the blemishes of attachment, fear, and anger; *brahma-bhutam* - and endowed with the conception of the Absolute.

27 Devoid of passionate agitation, peaceful-hearted, free from the blemishes of attachment, fear, and anger, and endowed with the conception of the Absolute, such a yogi is blessed with the joy of realizing the divine nature of the soul.

6.28

yunjann evam sadatmanam, yogi vigata-kalmasah

sukhena brahma-samsparsam, atyantam sukham asnute

evam - In this way; *sada yunjan* - having constantly experienced by yoga; *atmanam* - his own internal nature; *vigata-kalmasah* - the sinless: *yogi* - yogi; *sukhena* - easily; *asnute* - attains; *atyantam sukham* - boundless ecstasy; *brahma-samsparsam* - by experiencing the presence of the Supersoul, Paramatma; that is, he becomes a liberated soul.

28 In this way, through constant realization of his internal divine nature, the sinless yogi easily attains the profound ecstasy of Supersoul realization. (At this point, the yoga practice mentioned herein is in accordance with the

path of devotion [bhakti].)

6.29

sarva-bhuta-stham atmanam, sarva-bhutani catmani

iksate yoga-yuktatma, sarvatra sama-darsanah

yoga-yukta-atma - The yogi who is united with Brahman, the Absolute, who realizes himself as qualitatively identical with Brahman; *sarvatra sama-darsanah* - and is a seer of the consciousness in all living beings; *iksate* - sees; *atmanam* - the Supersoul; *sarva-bhuta-stham* - situated in all living beings; *ca* - and; *sarva-bhutani* - all living beings; (*sthitah*) - situated; *atmani* - in the Supersoul.

29 His heart united with the infinite consciousness, that master of yoga perceives consciousness in all beings. He sees the Supreme Soul within everyone, and everyone within the Supreme.

6.30

yo mam pasyati sarvatra, sarvam ca mayi pasyati

tasyaham na pranasyami, sa ca me na pranasyati

yah - For one who; *pasyati* - sees; *mam* - Me; *sarvatra* - in everything; *ca* - and; *pasyati* - sees; *sarvam* - the whole creation; *mayi* - in Me; *aham* - I; *na pranasyami* - am never unseen; *tasya* - in his presence; *sah ca* - and he; *na pranasyati* - does not become unseen; *me* - for Me, i.e. he never fails in thinking of Me.

30 For one who sees Me in everything and sees the whole creation in Me alone, I am never unseen for him, and he is never unwitnessed by Me - he never fails in thinking of Me.

6.31

sarva-bhuta-sthitam yo mam, bhajaty ekatvam asthitah

sarvatha vartamano 'pi, sa yogi mayi vartate

yah - That yogi who; *asthitah* - after taking shelter; *mam* - in Me; *ekatvam* - in one nondifferent form; *sarva-bhuta-sthitam* - that is separately situated in all the living beings' hearts as My four-armed form measuring one *pradesa*; *bhajati (mam)* - worships Me by devotion beginning with hearing about Me and remembering Me; *sah yogi* - such a yogi; *vartate* - resides; *mayi (eva)* - in Me alone; *vartmanah api* - although remaining; *sarvatha* - in all kinds of circumstances - that is, whether performing scripturally prescribed duties or not.

31 Although one, I am separately situated within the heart of every living being as the Supersoul, in My four-armed form measuring one pradesa (the distance between one's thumb and forefinger). Realizing Me, Syamasundara, as nondifferent from the Supersoul, the yogi who surrenders unto Me and worships Me in devotion beginning with hearing, chanting, and remembering - irrespective of performing scripturally prescribed duties or not, he resides in Me eternally.

6.32

atmaupamyena sarvatra, samam pasyatiyo 'rjuna

sukham va yadi va duhkham, sa yogi paramo matah

(he) arjuna - O Arjuna; *yah* - that yogi who; *pasyati* - sees; *atma-aupamyena* - by self-example; *sukham va yadi va duhkham* - the happiness or distress; *sarvatra* - of all beings; *samam* - equal to his (happiness and distress); *sah yogi* - such a yogi; *matah* - is accepted in My opinion; *paramah* - as the highest of all.

32 I consider highest of all masters of yoga the one who sees, as in his own case, the happiness and unhappiness of all beings to be equal - he knows the joy and sorrow of others as his own.

6.33

arjuna uvaca

yo 'yam yogas tvaya proktah, samyena madhusudana

etasyaham na pasyami, cancalatvat sthitim sthiram

arjunah uvaca - Arjuna said: *(he) madhusudana* - O Lord Madhusudana; *cancalatvat* - due to the fickle nature; *(manasah)* - of the mind, *aham* - I; *na pasyami* - do not see; *sthiram* - a stable; *sthitim* - situation; *etasya* - of this yoga; *yah ayam yogah proktah* - which was just explained; *tvaya* - by You; *samyena* - as equal vision of one's own and others' happiness and distress.

33 Arjuna said: O Madhusudana, due to the fickle nature of the mind, I cannot visualize the infinite stability of such a state of equilibrium in yoga as described by You.

6.34

cancalam hi manah krsna, pramathi balavad drdham

tasyaham nigraham manye, vayor iva suduskaram

(he) *krsna* - O Krsna; *manah* - the mind; *cancalam hi* - is naturally fickle; *pramathi* - the cause of splaying out the intelligence, body, and senses; *balavat* - uncontrollable even by discriminatory intelligence; *drdham* - and practically impenetrable. (atah) - Therefore; *aham* - I; *manye* - consider; *nigraham* - the subjugation; *tasya* - of the mind; *suduskaram* - extremely difficult; *vayoh iva* - like controlling the wind blowing in the sky

34 O Krsna, the mind is by its very nature fickle, the source of disturbing one's judgement and agitating the senses and body. It is unconquerable and extremely obstinate. Therefore, I consider control of the mind by eightfold yoga practice to be practically unapproachable, just as by mere breath-control, one cannot control the wind blowing through the skies.

6.35

sri bhagavan uvaca

asamsayam maha-baho, mano durnigraham calam

abhyasena tu kaunteya, vairagyena ca grhyate

sri bhagavan uvaca - The Supreme Lord said; (he) *maha-baho* - O heroic Arjuna; (iti atra) - in this matter; *asamsayam* - there is no doubt; *manah* - the mind; *calam* - is fickle, *durnigraham* - and controlled with much difficulty; *tu* - but; (he) *kaunteya* - O son of Kunti; *grhyate* - it is controlled; *abhyasena* - by repeatedly practicing meditation on the Supreme Lord as taught by a bona fide

spiritual master; *ca* - and, *vairagyena* - by detachment from sense enjoyment.

35 The Supreme Lord said: O heroic Arjuna, undoubtedly the mind is fickle and extremely difficult to control. However, O son of Kunti, it is subjugated by repeatedly practicing the yoga of meditation on the Supersoul as taught by a bona fide spiritual master and abandoning mundane sense enjoyment.

6.36

asamyatatmana yogo, dusprapa iti me matih

vasyatmana tu yatata, sakyō 'vaptum upayatah

yogah - Yoga that controls mental faculty; *asamyata-atmana* - practiced by one of uncontrolled mind; *dusprapah* - is difficult to attain to; *iti* - and this certainly is; *me* - My; *matih* - opinion; *tu* - but; *yatata* - the zealous; *vadya-atmana* - person of controlled mind; *avaptum sakyah* - is able to attain this end; *upayatah* - by the means of arduous practice (sadhana).

36 In My consideration, no doubt the yoga described by Me for controlling the mental faculty is difficult for the person of unrestrained mind. But one who zealously subjugates the mind by the authentic practice is definitely successful in yoga.

6.37

arjuna uvaca

ayatih sraddhayopeto, yogac calita-manasah

aprapya yoga-samsiddhim, kam gatim krsna gacchati

arjunah uvaca - Arjuna said: *(he) krsna* - O Krsna; *kam gatim gacchati* - what is the fate of; *sraddhaya upetah* - a person who engages in yoga practice due to his having faith in yoga scripture; *ayatih* - yet is not arduous; *yogat calita-manasah* - and whose mind deviates from yoga due to a lack of practice and abnegation; *aprapya* - without achieving; *yoga-samsiddhim* - the full attainment of yoga?

37 Arjuna said: O Krsna, a mediocre person may, due to his faith in scripture, engage in yoga practice. However, lacking proper practice and abnegation, he subsequently deviates due to mundane propensities. It seems that he will surely be unsuccessful in yoga. What, then, is his destination?

6.38

kaccin nobhaya-vibhrastah, chinnabhram iva nasyati

apratistho maha-baho, vimudho brahmanah pathi

(he) maha-baho - O mighty hero; *vimudhah (san)* - being bewildered; *brahmanah pathi* - on the path of attaining the Absolute; *apratisthah* - devoid of shelter; *ubhaya-vibhrastah* - and deviated from the paths of both karma and yoga; *kaccit na* - what is his position? Is it not that; *(sah)* - such a person; *nasyati* - is ruined; *iva* - like; *chinna-abhram* - a fragmented cloud?

38 O mighty hero, O Krsna, having deviated from the yoga path of attaining the Absolute, shelterless and fallen from the paths of both action and meditation, is not such a person utterly lost like a fragmented cloud?

6.39

etan me samsayam krsna, chettum arhasy asesatah
tvad-anyah samsayasyasya, chetta na hy upapadyate

(he) krsna - O Krsna; *(tvam)* - You; *arhasi* - are able; *asesatah chettum* - to completely slash; *etat samsayam* - this doubt; *me* - of mine. *tvat anyah* - Other than You; *chetta* - a slasher; *asya samsayasya* - of this doubt; *na hi upapadyate* - will never be found.

39 O Krsna! No one but You can dispel this doubt of mine. Please mercifully slash it at the root.

6.40

sri bhagavan uvaca
partha naiveha namutra, vinasas tasya vidyate
na hi kalyana-krt kascid, durgatim tata gacchati

sri bhagavan uvaca - The Supreme Lord said: *(he) partha* - O son of Kunti; *na vidyate* - there is no; *tasya vinasah* - ruination for him by being deprived of enjoyment in the heavenly planetary systems; *iha eva* - in this world; *na (vidyate)* - and there is no; *(tasya vinasah)* - ruination for him by being deprived of seeing the Supersoul; *amutra* - in the next life, i.e. in the divine plane; *hi* - since; *(he) tata* - O dear one; *kascit* - any; *kalyana-krt* - person engaged in virtuous actions; *na gacchati* - does not go; *durgatim* - down to hell or become ill-fated.

40 The Supreme Lord said: O Arjuna, son of Kunti, the unsuccessful yogi

does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.

6.41

prapya punya-krtam lokan, usitva sasvatih samah

sucinam srimatam gehe, yoga-bhrasto 'bhijayate

prapya - Attaining to; *lokan* - the planets; *punya-krtam* - of the pious; *yoga-bhrastah* - the person fallen from yoga practice; *usitva* - after residing; (*tatra*) - there; *sasvatih samah* - for many years; *abhijayate* - takes birth; *gehe* - in the home; *srimatam* - of prosperous persons; *sucinam* - dedicated to pure and honest practices.

41 After residing for many years in all those heavenly planets that are attainable by the performers of great sacrifices such as the Asvamedha, the unsuccessful yogi takes birth in the home of honorable and prosperous persons dedicated to pure and honest practices.

6.42

athava yoginam eva, kule bhavati dhimatam

etaddhi durlabhataram, loke janma yad idrsam

athava - Otherwise; *eva* - certainly; *bhavati* - he takes birth; *kule* - in a lineage;

dhimatam - of teachers of yoga; *yoginam* - absorbed in yoga practice. *hi* - Certainly; *yat idrsam* - such; *janma* - a birth; *etat* - as this; *durlabhataram* - is very rarely attained; *loke* - in this world.

42 On the other hand, if a person falls from his attempt in yoga after a considerably long period of practice, then certainly he takes birth in the home or lineage of teachers of yoga who are absorbed in yoga practice. Know that birth in such a location is very rarely attained.

6.43

tatra tam buddhi-samyogam, labhate paurva-daihikam

yatate ca tato bhuyah, samsiddhau kuru-nandana

(he) *kuru-nandana* - O Arjuna, son of Kuru; *tatra* - within one of the aforementioned two types of births; (*sah*) - that unsuccessful yogi; *labhate* - gains; *tam buddhi-samyogam* - connection with that intelligence centered on the Supersoul; *paurva-daihikam* - as he had practiced in his previous life. *tatah ca* - Thereafter; *yatate* - he endeavors; *bhuyah* - once again; *samsiddhau* - for the perfection of beholding the Supersoul.

43 O son of Kuru, within one of the births I have just described to you, that unsuccessful yogi revives, from the practices of his previous life, his intelligence centered in the worship of the Supersoul. Thereafter, with renewed vigor, he again endeavors for the perfection of seeing Him.

6.44

purvabhyasena tenaiva, hriyate hy avaso 'pi sah

jijnasur api yogasya, sabda-brahmativartate

hi - This is because; *avasah api* - although he is undesirous due to some hitch; *eva* - surely; *sah* - he; *hriyate* - becomes attracted; *tena purva-abhyasena* - by dint of the strength of yogic practice applied in the previous life; *jijnasuh api* - and in spite of being merely an inquirer; *yogasya* - on the subject of yoga; *ativartate* - he surpasses, *sabda-brahma* - the path of fruitive action mentioned in the Vedas (karma-kanda).

44 Although undesirous due to some obstacle, he again becomes attracted to yoga, by dint of the practice he applied in his last life. And though he may be a practitioner still striving for perfection, he surpasses the path of fruitive action mentioned in the Vedas, and achieves a far superior fruit.

6.45

prayatnad yatamanas tu, yogi samsuddha-kilbisah

aneka-janma-samsiddhas, tato yati param gatim

yogi tu - The yogi; *yatamanah* - more arduous; *prayatnat* - than in the previous attempt; *samsuddha-kilbisah* - and whose consciousness is perfectly pure by burning up all worldly attachment; *aneka-janma-samsiddhah* - gains the perfection of endeavors spanning many lifetimes; *tatah* - and thereafter; *yati* - gains; *param gatim* - liberation in the form of both self-realization and Supersoul-realization.

45 With more arduous endeavor than previously, the yogi who fully purifies his consciousness by rejecting the filth of all worldly desires and mental images, finally achieves the fruit of many lifetimes of yoga practice.

Thereafter, he reaches the supreme goal.

6.46

*tapasvibhyo 'dhiko yogi, jnanibhyo 'pi mato 'dhikah karmibhyas cadhiko yogi,
tasmad yogi bhavarjuna*

yogi - The worshiper of the Supersoul; *adhikah* - is superior; *tapasvibhyah* - to the performer of severe austerities such as Candrayana; *adhikah api* - and is also superior; *jnanibhyah* - to the worshiper of Brahman, the nondifferentiated, impersonal aspect of the Absolute. *yogi* - The yogi; *adhikah ca* - is also superior; *karmibhyah* - to the *karmi*, or fruitive worker; (*iti me*) - this is certainly My; *matah* - consideration. *tasmad* - Therefore; (*he*) *arjuna* - O Arjuna; (*tvam*) - you; *bhava* - become; *yogi* - a yogi.

46 The yogi who is a worshiper of the Supersoul is superior to persons engrossed in severe austerities such as the Candrayana, superior to the worshipers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a yogi.

6.47

yoginam api sarvesam, mad-gatenantaratmana

sraddhavan bhajate yo mam, sa me yuktatamo matah

yah - One who; *sraddhavan* - with firm faith in the holy scriptures which corroborate the superexcellence of devotion unto Me; *antah-atmana* - and with heart; *mat-gatena* - deeply dedicated to Me; *bhajate mam* - renders service unto Me by engaging in the devotional practices beginning with hearing and singing

My glories; *sah* - such a devotee; *sarvesam-yoginam api* - amidst all types of yogis who adopt the paths of karma, jnana, tapasya, astanga, bhakti-yoga, etc.; *yuktatamah* - is the most superior of all. (*iti*) - Certainly this is; *me* - My; *matah* - opinion.

47 Among all types of yogis, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all his heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion.

end of sixth chapter **The Path of Meditation Dhayna Yoga**

7 Chapter Relative and Absolute Conceptions of the Supreme

Jnana Vijnana Yoga

7.1

sri bhagavan uvaca

mayy asakta-manah partha, yogam yunjan mad-asrayah

asamsayam samagram mam, yatha jnasyasi tac chrnu

sri bhagavan uvaca - The Supreme Lord said: *(he)* *partha* - O Arjuna; *srnu* - hear; *tat* - actually; *yatha* - how; *asakta-manah* - with your consciousness absorbed; *mayi* - in Me, the Supreme Lord; *mat-asrayah (san)* - having abandoned the paths of karma and jnana or any other nondevotional pursuits, and attaining to exclusive surrender unto Me; *yunjan* - and after gradually achieving; *yogam* - the link with Me; *asamsayam* - having become doubtless; *jnasyasi* - you will be able to know; *mam* - Me; *samagram* - along with My abode, My opulences, and My associates.

1 The Lord said: O Partha, hear from Me how, with your heart devoted to Me, the Supreme Lord, abandoning all non-devotional pursuits based on action and knowledge, taking refuge in Me and gradually achieving My association, you will doubtlessly be able to know Me, My holy abode, My opulences, and My associates.

7.2

jnanam te 'ham sa-vijnanam, idam vaksyamy asesatah

yaj jnatva neha bhuyo 'nyaj, jnatavyam avasisyate

aham - I; *vaksyami* - shall now describe; *asesatah* - completely; *te* - to you; *sa-vijnanam* - along with the realization of the flavor of My divine sweetness (*madhurya-anubhava*); *idam jnanam* - this knowledge of the nature of My almighty dignity and opulences (*aisvaryamaya-jnana*); *jnatva* - after knowing; *yat* - which; *iha* - situated on this all-meritorious path; *anyat* - any other; *bhuyah* - further; *jnatavyam* - knowable subject; (*tava*) - of yours; *na avasisyate* - will not remain.

2 Now I shall fully describe to you, with the taste of the flavor of My divine sweetness, this knowledge of My grand majestic splendor and opulences. After knowing all this, absolutely nothing will remain for you to know, being situated on this beautiful, joyful, and victorious path.

7.3

manusyanam sahasresu, kascid yatati siddhaye

yatatam api siddhanam, kascin mam vetti tattvatah

manusyanam sahasresu - Among thousands and thousands of men; *kascit* - someone; *yatati* - endeavors; *siddhaye* - for self-realization and Supersoul-realization; *yatatam siddhanam api* - and among thousands and thousands of such endeavorers who have attained to self-realization and Supersoul-realization; *kascit* - someone; *tattvatah* - directly; *veti* - perceives; *mam* - Me, Syamasundara.

3 Out of countless souls, some have reached the human form, and among many thousands of human beings, some endeavor for perception of the individual soul and the Supersoul; and among many thousands of such endeavorers who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Syamasundara.

7.4

bhumir apo 'nalo vayuh, kham mano buddhir eva ca

ahankara itiyam me, bhinna prakrtir astadha

bhumih - Earth; *apah* - water; *analah* - fire; *vayuh* - air; *kham* - ether; *manah* - mind; *buddhih* - intelligence; *ahankarah eva ca* - and egotism; *iti* - in this way; *iyam* - this; *prakrtih* - *maya-sakti*, deluding potency; *me* - of Mine; *bhinna* - is divided; *asta-dha* - eight ways.

4 My deluding potency in this world is divided in eight ways: earth, water, fire, air, ether, mind, intelligence, and false ego.

Commentary

In this verse, the purport being expressed is that *jnana*, or knowledge, in the true sense of the word and in accordance of the precepts of devotion is actually *bhagavad-aisvaryajnana*, or knowledge of the almighty, majestic lordship of the Supreme. In the opinion of the scholars who are generally known as *jnani*, knowledge is knowledge of the soul as distinct from the body and other mundane elements - but this is not actual knowledge. Therefore, in order to

confirm the conception of His personal almighty majesty, the Lord is revealing His various intrinsic personal forms and potencies as well as their characteristics.

"My different aspects are Brahman, Paramatma, and Bhagavan. Of these, Brahman is a nondifferentiated, formless aspect of My potency. Paramatma, the Supersoul, is also a manifestation of My potency (as a fundamental factor in relation to the universe) and this aspect of Mine is not eternally manifest. Therefore only My form of Bhagavan, the Supreme Lord, is eternally manifest, and within this form My three eternal potencies are also present: *antaranga* or *cichakti* - the internal divine potency; *bahiranga* or *maya-sakti* - the external deluding potency; and *tatastha* or *jiva-sakti* - the marginal potency, comprising the innumerable living beings.

In verse 4, the Lord has described His *maya-sakti*, or His external deluding potency

7.5

apareyam itas tv anyam, prakrtim viddhi me param

jiva-bhutam maha-baho, yayedam dharyate jagat

(he) *maha-baho* - O mighty hero; *iyam* - this nature, known as external; *apara* - is inferior; *tu* - but; *param* - superior; *itah* - to this; *viddhi* - you should know; *anyam* - another; *me* - My; *prakrtim* - marginal potency; *jiva-bhutam* - in the form of the individual souls; *yaya* - the conscious potency by which; *idam jagat* - this world; *dharyate* - is accepted to exploit for sense enjoyment through each individual's karma, or fruitive actions and reactions.

5 O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and

reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine.

7.6

etat yonini bhutani, sarvanity upadharaya

aham krtsnasya jagatah, prabhavah pralayas tatha

upadharaya - Be informed; *iti* - that; *sarvani bhutani* - all living species, moving or stationary; *etat yonini* - are produced from these two types of prakrti, or natures, as ksetra and ksetrajna (vide 13.1,2.). *aham prabhavah* - I am the creator; *krtsnasya tatha pralayah* - and destroyer; *jagatah* - of the whole world.

6 Know it that all species, either moving or stationary, are produced from these two elemental natures, as the sphere of action and the knower of that sphere. And I alone am the cause of generation of the whole world, and the cause of its dissolution as well.

7.7

mattah parataram nanyat, kincid asti dhananjaya

mayi sarvam idam protam, sutre mani-gana iva

(he) *dhananjaya* - O Dhananjaya, the conqueror of riches; *na anyat kincit* - nothing else; *asti* - is; *parataram* - superior; *mattah* - to Me. *idam sarvam* - This whole world; *protam* - is threaded; *mayi* - in Me; *iva* - like; *mani-ganah sutre* -

gems strung on a thread.

7 O Arjuna, there is nothing superior to Me. Like gems strung on a thread, this entire creation depends on Me.

7.8

raso 'ham apsu kaunteya, prabhasmi sasi-suryayoh

pranavah sarva-vedesu, sabdah khe paurusam nrsu

(he) kaunteya - O son of Kunti; *aham asmi* - I am; *rasah* - by means of My mighty opulence in the form of the primordial element of taste, present as the original substance of the flavor; *apsu* - of water. *(aham asmi)* - I am present; *prabha* - by My mighty opulence in the form of radiance; *sasi-suryayoh* - in the moon and sun. *pranavah* - As the primal cause of the Vedas, *Omkara*; *(aham asmi)* - I am present; *sarva-vedesu* - in the Vedas. *(aham asmi)* - I am present; *sabdah* - as the primordial element of sound; *khe* - in the ether. *(aham asmi)* - I am present; *paurusam* - as perseverance and enthusiasm; *nrsu* - in man.

8 O son of Kunti, by the potency of the primordial element of taste, I am situated as the basis of the flavor of water; and by the opulence of effulgence, I am present in the sun and moon. I am present in the Vedas as their primeval sound vibration, the letter Om; I am present in the atmosphere as the primordial element of sound; and as the Supreme Male, I am present in all men.

7.9

punyo gandhah prthivyam ca, tejas casmi vibhavasau

jivanam sarva-bhutesu, tapas casmi tapasvisu'

(*aham*) - I; *asmi* - am residing; *punyah gandhah* - as the unadulterated fragrance; *prthivyam ca* - in the earth; *ca* - and; *tejah* - as the force of radiance and heat; *vibhavasau* - in fire. (*aham*) - I; *asmi* - am present; *jivanam* - as the life-span; *sarva-bhutesu* - of all living beings; *ca* - and; *tapah* - as tolerance of duality, etc. (vide 2.14,45.); *tapasvisu* - in the performers of austerities.

9 I dwell in the pure fragrance of the earth, and in the radiance of fire. In all beings, I am present as the life-span, and in ascetics, I am the power to endure duality such as cold and heat.

7.10

bijam mam sarva-bhutanam, viddhi partha sanatanam

buddhir buddhimatam asmi, tejas tejasvinam aham

(*he*) *partha* - O Arjuna; *viddhi* - know; *mam* - Me; *sanatanam- bijam* - as the eternal cause, known as *pradhana*; *sarva-bhutanam* - of all life forms. *aham asmi* - I am present; *buddhih* - in the form of the intelligence; *buddhi-matam* - of the intelligent; *tejah* - and in the form of the prowess; *tejasvinam* - of the bold.

10 O Partha, know Me as the eternal primordial cause of all life-forms. Of the intelligent, I am present as intelligence personified, and of the valiant, I am there as prowess personified.

7.11

balam balavatam caham, kama-raga-vivarjitam

dharmaviruddho bhutesu, kamo 'smi bharatarsabha

(he) *bharatarsabha* - O best of the dynasty of Bharata; *aham asmi* - I am present; *balavatam* - for the strong; *balam* - in the ability of *sattvika* quality, or the quality of goodness, which enables one to perform his religious duties; *kama-raga-vivarjitam* - devoid of selfish desire for one's livelihood and devoid of greediness; *ca* - and; (*aham asmi*) - I am present; *bhutesu* - in all beings; *kamah* - as sex; *dharma-aviruddhah* - engaged in only for begetting offspring in one's wife, according to the principles of religion.

11 O Arjuna, of the powerful, I am present as strength that is devoid of selfish interest and mundane attachment; and among all species of life, I am present as that sexual union which is in accordance with the principles of religion.

7.12

ye caiva sattvika bhava, rajasas tamasas ca ye

matta eveti tan viddhi, na tv aham tesu te mayi

ye bhavah eva - And also, all objects that; (*santi*) - are; *sattvikah* - of the nature of goodness; *ca* - and; *rajasah* - of the nature of passion; *ye ca* - and whatever is; *tamasah* - of the nature of ignorance; *viddhi* - you should know; *tan (sarvan)* - all these; *iti* - as; *mattah eva* - born of Me alone. *aham na (varte)* - I do not reside; *tesu* - within them; *tu* - but; *te* - they; (*vartante*) - reside; *mayi* - within Me.

12 Furthermore, you should know that all objects that be - of the nature of goodness, passion, and ignorance - are born of Me alone. Nevertheless, I am not in them. They, being subordinate to Me, exist in Me.

7.13

*tribhir-gunamayair bhavair, ebhīh sarvam idam jagat mohitam nabhijanati,
mam ebhyaḥ param avyayam*

idam - This; *sarvam* - whole; *jagat* - living world; *mohitam* - remains deluded; *ebhīh bhavair tribhiḥ-gunamayair* - by this threefold condition. (*ataḥ*) - Therefore; *na abhijanati* - certainly no one knows; *mam* - Me, Kṛṣṇa; *ebhyaḥ param* - who am transcendental to these three modes of nature; *avyayam* - and immutable.

13 The entire world of living beings is completely deluded by this creation of the nature of three material modes. Therefore, no one can know Me, the Supreme Lord, who am superior to this whole creation, transcendental to these modes, and immutable.

7.14

*daivi hy esa gunamayi, mama maya duratyaya
mam eva ye prapadyante, mayam etam taranti te*

esa - This; *daivi* - other-worldly, supernatural; *maya* - external potency, *mama* - of Mine; *guna-mayi* - composed of three modes; *hi* - most certainly; *duratyaya* - is difficult to cross. (*tathapi*) - However; *ye* - those who; *prapadyante* - take shelter; *mam eva* - exclusively in Me alone, and who completely surrender unto

Me; *te* - they certainly; *taranti* - are able to surpass; *etam* - this almost insurmountable; *mayam* - maya, illusion.

14 This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy.

7.15

na mam duskrfino mudhah, prapadyante naradhamah

mayayapahrta-jnana, asuram-bhavam-asritah

duskrfinah - Certainly these four types of ignorant fellows; *na prapadyante* - do not surrender; *mam* - unto Me: *mudhah* - (1) the *karmi* section, or fruitive workers; *nara-adhamah* - (2) fallen persons, or those who take shelter of the path of devotion but later reject it, considering it inadequate or worthless; *apahrta-jnanah* - (3) those whose knowledge is covered; *mayaya* - by maya (despite their knowledge of scriptures), and who consider that only the form of Lord Narayana is worshipable, and Lord Krsna, Lord Rama, and other bona fide forms of the Supreme are merely human; *asuram-bhavam-asritah* - and (4) the *Mayavadi* section, the impersonalists, who "dismember" My form by their "arrows" of fallacious vile arguments, and who are just like demons such as Jarasandha and others.

15 These four types of evil-doers do not surrender unto Me: fruitive workers, who are just like animals; fallen persons who embrace the highest path, devotion, but later reject it, considering it inadequate or worthless; those whose knowledge is nullified by the deluding potency, maya, despite their scriptural knowledge; and who think that only the form of Lord Narayana is worshipable, whereas Lord Krsna, Lord Rama, and other authentic forms are merely human; and those who possess the nature of

demons - the impersonalists, who "dismember" My form by their "arrows" of false and blasphemous arguments, and who are just like the demon Jarasandha and others.

7.16

catur-vidha bhajante mam, janah sukrino 'rjuna

arto jijnasur artharthi, jnani ca bharatarsabha

(he) bharatarsabha - O great scion of Bharata; *(he) arjuna* - O Arjuna; *artah* - (1) one suffering from disease or other perils; *jijnasuh* - (2) one seeking knowledge of the soul or scriptural knowledge; *artha-arthi* - (3) one desiring enjoyment; *ca* - and; *jnani* - (4) the person of purified heart who has perception of the soul; *(iti) catuh-vidhah janah* - these four types of persons, i.e., *karma-misra* devotees (1 and 3) and *jnana-misra* devotees (2 and 4), or those whose devotion is mixed with fruitive desire and desire for liberation respectively; *sukrtinah (santah)* - after attaining the fortune of devotional merit (*sukrti*), by receiving the mercy of the Lord and His devotees; *bhajante mam* - engage in My pure devotional service.

16 O Arjuna, best of the Bharatas, four types of persons worship Me: the afflicted, the seeker of knowledge, the seeker of worldly or other-worldly enjoyment, and the pure-hearted seer of the soul. After attaining sufficient devotional merit (sukrti), they engage in My pure devotional service.

7.17

tesam jnani nitya-yukta, eka-bhaktir visisyate

priyo hi jnanino 'ty-artham, aham sa ca mama priyah

tesam - Among them; *jnani* - the enlightened soul, a sage; *eka-bhaktih* - who is My exclusive devotee; *nityah-yuktah* - and whose consciousness is completely absorbed in Me; *visisyate* - is the most superior. *hi* - Since; *aham* - I, whose figure is Syamasundara; *ati-artham* - am extremely; *priyah* - beloved; *janinah* - of such an enlightened soul; *sah ca priyah* - and he is the beloved, *mama* - of Me.

17 Among these four types of devotees, the enlightened soul, who is My exclusive devotee and whose consciousness is fully absorbed in Me, is the best of all. Because I in My form of Syamasundara am very dear to this sage, he also is dear to Me.

7.18

udarah sarva evaite, jnani tv atmaiva me matam

asthitah sa hi yuktatma, mam evanuttamam gatim

eva - Certainly; *sarve* - all; *ete* - these persons; *udarah* - their hearts free from the narrow-mindedness or selfishness of sensual pleasures, are therefore dear to Me; *tu* - but; *jnani* - the pure-hearted sage; *atma eva* - on account of his realization of the original divine form of the soul, is one with Me, i.e. extremely dear to Me. (*iti*) - This is; *me* - My; *matam* - opinion; *hi* - since; *yukta-atma eva (san)* - having fully dedicated his heart unto Me; *sah* - that *jnani*; *eva asthitah* - has completely determined; *mam* - Me, Syamasundara; *anuttamam* - as the supreme; *gatim* - goal.

18 Since their hearts are free from the nasty selfishness of addiction to sensual pleasures, all these persons are certainly dear to Me. But due to his divine self-realization, the pure-hearted sage becomes inseparable from Me,

and is therefore very dear to Me. This is certainly My opinion, since he, having offered Me his own heart, has ascertained that I, Syamasundara, am the supreme goal of life.

7.19

bahunam janmanam ante, jnanavan mam prapadyate

vasudevah sarvam iti, sa mahatma sudurlabhah

ante - After; *bahunam* - many; *janmanam* - births; *jnanavan* - the knowledgable person (jnani); *iti* - comes to know that; *sarvam vasudevah* - all and everything is of the nature of Vasudeva, Sri Krsna (and by the good fortune of having attained *sadhu-sanga*, the association of true saints); *prapadyate* - he surrenders; *mam* - unto Me. *sah* - such *mahatma* - a great soul; *su-durlabhah* - is extremely rare.

19 After many, many births, the knowledgable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary beings is of the nature of Vasudeva alone, inasmuch as all are subordinate to Vasudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare.

7.20

kamais tais tair hrta-jnanah, prapadyante 'nya-devatah

tam tam niyamam asthaya, prakrtya niyatah svaya

hrta-jnanah - Persons whose intelligence has been nullified; *taih taih kamaih* -

by particular desires relating to exploitation or renunciation; *niyatah (santah)* - being enslaved; *svaya prakrtya* - by their respective natures; *prapadyante* - worship; *anya-devatah* - others, i.e. the demigods, headed by the solar gods; *asthaya* - after adopting; *tam tam* - the corresponding; *niyamam* - regulations of fasting, etc.

20 Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly.

7.21

yo yo yam yam tanum bhaktah, sraddhayarcitum icchati

tasya tasyacalam sraddham, tam eva vidadhamy aham

yam yam - According to whichever; *tanum* - demigod, representing a form of Me; *yah yah* - a particular; *bhaktah* - devotee; *icchati* - desires; *arcitum sraddhaya* - to worship with faith; *aham* - I, as the Supersoul dwelling within his heart; *eva* - certainly; *vidadhami* - create; *acalam* - firm; *sraddham* - faith; *tasya tasya* - in that particular devotee; *tam* - for that form.

21 According to whichever demigod - representing a form of Me - a particular devotee desires to worship faithfully, I, as the Supersoul dwelling within his heart, make his faith strong for the deity of his choice.

7.22

sa taya sraddhaya yuktas, tasyaradhanam ihate

labhate ca tatah kaman, mayaiva vihitan hi tan

yuktah (san) - Being linked; *taya sraddhaya* - with that firm faith; *sah* - that devotee; *ihate* - performs; *aradhanam* - worship; *tasyah* - of the deity of that demigod; *ca* - and; *hi* - certainly; *vihitan* - arranged; *maya eva* - by Me alone, as the Supersoul in the form of that particular demigod; *labhate* - (the devotee) gains; *tan kaman* - his particular desired results; *tatah* - from that deity.

22 After being endowed with this firm faith by Me, such a devotee goes on worshiping the deity of that demigod, and gains all his desired objects from that deity. Certainly this is enacted by My sanction alone, since I am the Supersoul situated within the heart of the demigod also.

7.23

antavat tu phalam tesam, tad bhavaty alpa-medhasam

devan deva-yajo yanti, mad-bhakta yanti mam api

tu - But; *tat phalam* - that fruit; *tesam alpa-medhasam* - of those less intelligent demigod-worshippers; *bhavati* - is; *antavat* - temporary. *deva-yajah* - The worshipers of the demigods; *yanti* - reach; *devan* - their respective demigods; *mat-bhaktah api* - and My devotees. *yanti* - obtain; *mam* - Me.

23 But the fruit obtained by those provincially interested worshipers of the various demigods is temporary. They reach their respective gods, but My devotees obtain Me.

7.24

avyaktam vyaktim apannam, manyante mam abuddhayah

param bhavam ajananto, mamavyayam anuttamam

ajanantah - Not being able to know; *mama* - My; *avyayam* - eternal; *anuttamam* - superexcellent; *param* - transcendental (to maya); *bhavam* - form, birth, qualities, activities, and pastimes with associated paraphernalia; *abuddhayah* - dull-witted fellows; *manyante* - think; *mam* - of Me; *avyaktam* - as the nondifferentiated Absolute Truth, transcendental to the mundane creation, or the formless Brahman; *apannam* - which has accepted; *vyaktim* - birth recently in an illusory form, in the chamber of Vasudeva.

24 My eternal superexcellent nature, form, qualities, activities, pastimes, and associated paraphernalia are all transcendental to illusion. But unintelligent men, unable to know this reality, think of Me thus: "Oh, the supramundane, formless impersonal Brahman has recently accepted birth in an illusory form in Vasudeva's chamber."

7.25

na ham prakasah sarvasya, yoga-maya-samavrtah

mudho 'yam nabhijanati, loko mam ajam avyayam

aham - I; *na (bhavami)* - am not; *prakasah* - manifest; *sarvasya* - to all; *samavrtah* - remaining covered; *maya* - by an illusory image; *yoga* - as willed by Me; *(atah)* - therefore; *ayam* - these; *mudhah lokah* - foolish persons; *na abhijanati* - cannot know; *mam* - Me, Syamasundara, the son of Vasudeva; *ajam*

- as free from mundane birth or other transformations; *avyayam* - and eternal.

25 By My own sweet will, remaining concealed by an illusory image, I am not manifest to anyone and everyone. Therefore, none of these foolish persons can ever really know Me as the son of Vasudeva, who am independent of mundane birth and ever-existent in My divine personal Syamasundara form of beautiful feature like a blackish rain-cloud.

7.26

vedaham samatitani, vartamanani carjuna

bhavisyani ca bhutani, mam tu veda na kascana

(he) *arjuna* - O Arjuna; *aham* - I; *veda* - know; *samatitani* - all, past; *vartamanani* - present; *bhavisyani ca* - and future; *bhutani* - mobile and immobile life-forms (who are subjected to these threefold time-spans); *tu* - but; *kascana* - due to their knowledge being covered by maya and yoga-maya, My external deluding energy and My directly willed internal energy, anyone - either in this world or beyond it; *na ca veda* - cannot fully know; *mam* - Me.

26 O Arjuna, I alone know everything and everyone, moving or stationary, of the past, present, and future. But on account of their perception being obscured either by My external deluding energy or by the internal potency of My sweet will, certainly there is no one - whether a human of this world or any one beyond it - who can know Me as I am.

7.27

iccha-dvesa samutthena, dvandva-mohena bharata

sarva-bhutani sammoham, sarge yanti parantapa

(he) *bharata* (he) *parantapa* - O Arjuna, chastiser of the enemy; *sarge* - at the very onset of the universal creation; *sarva-bhutani* - all forms of life; *yanti* - get; *sammoham* - completely deluded; *dvandva-mohena* - by the ignorance of duality based on happiness and unhappiness; *icchadvesa-sammutthena* - originating solely from their desire for objects pleasing to the senses and abhorrence for objects displeasing to the senses.

27 O Arjuna, chastiser of the enemy, from the very beginning of the universal creation, all forms of life are overwhelmed by ignorance born of duality based on happiness and unhappiness, which has its origin in desire and abhorrence of sensual predilection.

7.28

yesam tv anta-gatam papam, jananam punya-karmanam

te dvandva-moha-nirmukta, bhajante mam drdha-vratah

tu - But; *jananam* - persons; *punya-karmanam* - who are performers of virtuous deeds; *yesam* - whose; *papam* - sins; *anta-gatam* - have been completely eradicated on account of happening to come into the association of My pure devotee; *te* - all such persons; *dvandva-moha-nirmukta* - free from the delusion of mundane duality based on happiness and unhappiness; *drdha-vratah* - and fixed in continuous consciousness of Me and engagement in My service; *bhajante* - worship and adore; *mam* - Me.

28 But on the other hand, the performers of virtuous deeds who have had the opportunity to associate with a pure devotee of Mine are purified of all

sin. Free from the delusion born of duality based on happiness and unhappiness, and firmly established in continuous engagement in My service, they enter into My pure devotion.

7.29

jara-marana-moksaya, mam asritya yatanti ye

te brahma tad viduh krtsnam, adhyatmam karma cakhilam

ye - Those who; *yatanti* - practice service; *mam* - to Me; *asritya* - after taking shelter; (*mam*) - of Me; *jara-marana-moksaya* - with the desire of attaining liberation from infirmity and death; *te* - they; *vidah* - gain knowledge; *tat brahma* - of Brahman; *krtsnam* - and of all; *adhyatmam* - individual souls; *akhilam karma ca* - and of the many types of karma, fruitive actions and reactions, by which the souls are bound in worldly existence.

29 Desiring liberation from the miserable worldly current of all-devouring birth and death, those who take shelter of Me and engage in My devotional service can know Brahman, the individual souls, and the many types of karma or exploitative action for which the souls are repeatedly bound within this unhappy worldly plane.

7.30

sadhibhutadhidaivam mam, sadhiyajnam ca ye viduh prayana-kale 'pi ca mam, te vidur yukta-cetasah

ca - And; *ye* - those who; *viduh* - know; *mam* - Me; *sa-adhibhuta-adhidaivam* - replete with the universal Lordship of phenomenon, governance; *sa-adhiyajnam*

ca - and dispensation; *te* - all such; *yukta-cetasah* - persons whose hearts are absorbed in Me; *viduh* - can know; *mam* - Me; *prayana-kale api* - even at the time of death.

30 And those who know Me, as the basis of the universal principles of phenomenon, governance, and dispensation - such persons, their hearts absorbed in Me, can know Me even at the time of death. Afflicted in the face of fearful death, they do not forget Me.

end of seventh chapter **Relative and Absolute Conceptions of the Supreme Jnana Vijnana Yoga**

8 Chapter The Path of Absolute Freedom

Taraka Brahma Yoga

8.1-2

arjuna uvaca

kim tad-brahma kim adhyatmam, kim karma purusottama

adhibhutam ca kim proktam, adhidaivam kim ucyate

adhiyajnah katham ko 'tra, dehe 'smin madhusudana

prayana-kale ca katham, jneyo 'si niyatatmabhih

arjunah uvaca - Arjuna said: *(he) purusottama* - O Purusottama, Supreme Person; *kim* - what is; *tat* - that; *brahma* - Brahman (vide 7.29)? *adhyatmam kim* - What is adhyatma (vide 7.29), the soul-conception? *karma kim* - What is karma (vide 7.29)? *ca* - And; *kim proktam* - what is described as; *adhibhutam* - adhibhuta (vide 7.30), the phenomenal? *kim (ca)* - And furthermore, who is; *ucyate* - described as; *adhidaivam* - adhidaiva (vide 7.30), the universal governance? *(he) madhusudana* - O Madhusudana; *adhiyajnah kah* - who is adhiyajna (vide 7.30), the agent of dispensation; *atra dehe* - within this body? *katham* - How; *(sthitah)* - does He remain; *asmin (dehe)* - in this body? *ca* - And; *katham* - how; *asi* - are; *(tvam)* - You; *jneyah* - known; *prayana-kale* - at the time of death; *niyata-atmabhih* - by persons of controlled mind (vide 7.30)?

1-2 Arjuna inquired: O Purusottama, what is Brahman, and what is the soul? What is karma, and what is considered to be phenomenal? Further, who is known as the universal presiding governance? O Madhusudana, who is the Lord of sacrifice within this body, and how is He situated therein? And can you tell me, how do the self-controlled know You at the time of death?

8.3

sri bhagavan uvaca

aksaram paramam brahma, svabhavo 'dhyatmam ucyate

bhuta-bhavodbhava-karo, visargah karma-samjnitah

sri bhagavan uvaca - The Supreme Lord said: *paramam-aksaram* - certainly the Supreme Eternal Truth; *ucyate* - is described as; *brahma* - Brahman. *svabhava* - The pure spirit soul, living being; (*ucyate*) - is described; *adhyatmam* - as adhyatma. *karma* - Karma; *samjnitah* - is delineated as; *visargah* - abnegation for the sake of a demigod; *bhuta-bhava-ubhava-karah* - which action produces the bodies of humans and lower species through the agency of gross and subtle material elements.

3 The Supreme Lord said: Certainly Brahman is the indestructible, unchangeable Absolute Truth, and the pure spirit soul is the genuine personality of the living being. The word "karma" denotes abnegation for the sake of a demigod, which produces the bodies of humans and other species, created by the agency of gross and subtle material elements; this abnegation refers to the performance of charity, sacrifice, austerity, and all duties rendered for the propitiation of that god.

8.4

adhibhutam ksaro bhavah, purusas cadhidaivatam

adhiyajno 'ham evatra, dehe deha-bhrtam vara

(he) *deha-bhrtam vara* - O best of beings, Arjuna; *ksarah* - a perishable; *bhavah* - object; *adhibhutam* - is described by the word *adhibhuta*. *purusah* - the collective universal form, in which are contained the demigods, headed by the Adityas; *adhidaivatam* - is referred to by the word *adhidaivata*, the lord of all the demigods. *ca* - And; *eva* - certainly; *aham* - I; *atra dehe* - within this body; *adhiyajnah* - am known as *adhiyajna*, the Supersoul, the impetus and rewarder of karma based on sacrifice, charity, and austerity.

4 O most elevated of souls, Arjuna, perishable objects such as the material body are known as phenomenal; the universal governance refers to the aggregate universal form which encompasses and governs all the demigods, headed by the solar gods; and I alone am known as the Lord of all sacrifice - the Supersoul situated within the bodies of all living beings and the impetus and rewarder of their actions of sacrifice, charity, and austerity.

8.5

anta-kale ca mam eva, smaran muktva kalevaram

yah prayati sa mad-bhavam, yati nasty atra samsayah

anta-kale ca - Even at the time of death; *yah* - one who; *smaran* - thinks, *mam eva* - only of Me; *muktva* - after abandoning; *kalevaram* - the body, *prayati* - departs from this world; *sah* - he; *yati* - attains to; *mat-bhavam* - My nature. *na asti* - There is no; *samsayah* - doubt; *atra* - in this respect.

5 One who continues to think of Me even at the time of death, and having left the body, departs from this world, surely attains to My nature. Of this there is no doubt.

8.6

yam yam vapi smaran bhavam, tyajaty ante kalevaram

tam tam evaiti kaunteya, sada tad-bhava-bhavitah

(he) kaunteya - O son of Kunti; *(yah)* - one who; *tyajati* - leaves; *kalevaram* - the body; *smaran* - remembering; *yam yam va api* - a certain; *bhavam* - object; *ante* - at the time of death; *eti* - he obtains; *tam tam eva* - that corresponding object alone; *tad-bhava-bhavitah* - having absorbed his mind in thought of it; *sada* - constantly.

6 O son of Kunti, at the time of leaving the body, whatever object a person meditates upon will be attained by him, due to his constant contemplation on that object.

8.7

tasmat sarvesu kalesu, mam anusmara yudhya ca

mayy arpita-mano-buddhir, mam evaisyasy asamsayah

tasmat - Therefore; *anusmara* - constantly remember; *mam* - Me; *sarvesu kalesu* - at all times; *ca* - and; *yudhya* - perform your natural duty of battle. *arpita-manah-buddhih* - Offering mind and intelligence; *mayi* - unto Me; *eva* - certainly; *esyasi* - you will gain; *mam* - Me. *asamsayah* - There is no doubt;

(atra) - in this respect.

7 Therefore remember Me at all times, and perform your natural duty to engage in battle. Dedicating your mind and intelligence to Me, you will attain My shelter by fulfilling your duty. Of this there is no doubt.

8.8

abhyasa-yoga-yuktena, cetasa nanya-gamina

paramam purusam divyam, yati parthanucintayan

(he) partha - O son of Prtha; *anucintayan* - thinking at every moment; *divyam* - of the effulgent; *paramam purusam* - Supreme Person; *na anya-gamina cetasa* - by an undeviating mind; *abhyasa-yoga-yuktena* - engaged in yoga practice; (yogi) - the yogi; *yati* - gains; (tam eva) - that Supreme Person.

8 O Partha, with mind undeviatingly engaged in meditation, constantly thinking of the effulgent Supreme Person, the true yogi certainly reaches that Supreme Lord.

8.9-10

kavim puranam anusasitaram

anor aniyamsam anusmared yah

sarvasya dhataram acintya-rupam

aditya-varnam tamasa sparastat

prayana-kale manasacalena

bhaktia yukto yoga-balena caiva

bhruvor madhye pranam avesya samyak

sa tam param purusam upaiti divyam

yah - One who; *prayana-kale* - at the time of death; *acalenamanasa* - with an unflickering mind; *yoga-balena* - due to the strength of yoga practice; *bhaktia yuktah* - being constantly engaged in the devotional process of *smaranam*, remembering; *samyak avesya ca* - and firmly establishing; *pranam* - the vital life-force; *bhruvoh madhye* - between the eyebrows; *anusmaret* - meditates on; (*purusam*) - the Supreme Person; *kavim* - the all-knowing; *puranam* - beginningless; *anusasitaram* - merciful instructor of devotion unto Himself; *anoh-aniyamsam* - who is finer than even the atom; *sarvasya-dhataram* - (yet) the support of everything, i.e. the most gigantic; *acintya-rupam* - and characterized by a divine form, i.e. medium-sized; *aditya-varnam* - possessing a radiant form, which, like the sun, illuminates both Himself and others; *tamasah parastat* - and is transcendental to material nature; *eva* - certainly; *sah* - that person; *upaiti* - reaches; *tam* - that; *divyam* - effulgent; *param* - Supreme; *purusam* - Person.

9-10 He, the Supreme Lord, is all-knowing, beginningless, and the merciful bestower of the teachings of devotion unto Him. In spite of being more subtle than the atom, He is enormous, since He is the support of everything. His form is divine, that is, medium-sized, and yet, like the sun, His characteristic nature is self-illuminating and all-illuminating. He is completely transcendental to illusion. Being fully engaged in continuous devotional remembrance of this Supreme Person by means of an unflickering mind strengthened by yoga practice, one who at the time of death establishes his vital life-air between the eyebrows (at the ajna-cakra) and meditates upon Him, surely reaches that effulgent Supreme Lord.

8.11

yad aksaram veda-vido vadanti

visanti yad yatayo vita-ragah

yad icchanto brahmacaryam caranti

tat te padam sangraheṇa pravakṣye

sangraheṇa - Along with the method of approach; (*aham*) - I; *pravakṣye* - am explaining; *te* - to you; *tat padam* - about that attainable reality; *yat* - of which; *veda-vidah* - the learned knowers of the Vedas; *vadanti* - pronounce; *aksaram* - Omkara, denoting Brahman; *yat* - which is called *aksara*, or the imperishable, into which; *yatayah* - the ascetics; *vita-ragah* - devoid of sensual desires; *visanti* - enter, *icchantah* - and for reaching; *yat* - which; (*brahmacarinah*) - the *brahmacari* section, celibate seekers of the Absolute; *caranti* - maintain; *brahmacaryam* - the vow of celibacy.

11 Along with the method of approaching it, I shall describe to you that attainable reality - which is designated by the learned knowers of the Vedas as the monosyllable Om, the sound representation of the Absolute; within which all the desireless ascetics enter; and out of desire for reaching which the devout transcendentalists maintain the vow of celibacy.

8.12-13

sarva-dvarāṇi samyamyā, mano hr̥dī-nirudhya ca

murdhny adhyatmanāḥ prāṇam, āsthito yoga-dhāraṇam

om ity ekakṣaram brahma, vyāharaṇam anuṣmaran

yah prayati tyajan deham, sa yati paramam gatim

samyamya - Withdrawing from the sense objects, *sarva-dvarani* - all the gateways in the form of the senses; *nirudhya* - steadying; *manah* - the mind; *hrdi* - within the heart; *adhaya ca* - and establishing; *pranam* - the vital life-air; *murdhni* - between the eyebrows; *yoga-dharanam asthitah* - and after maintaining the condition of samadhi; *atmanah* - centered on the soul; *vyaharan* - and going on uttering; *om iti* - this Om; *eka-aksaram* - monosyllable; *brahma* - sound vibration denoting Brahman; *anusmaran mam* - remembering Me at every moment, *sah yah* - he who, *deham tyajan* - upon leaving the body; *prayati* - departs (in this way); *yati* - gains; *paramam gatim* - residence on My planet (*salokya-mukti*).

12-13 Checking all the sensual gateways from accepting sense objects, holding the mind steadily within the heart, establishing the vital life-air between the eyebrows, and maintaining yogic trance centered in the soul while vibrating this monosyllable, Om, the sound representation of the Absolute - one who continuously remembers Me upon leaving his body, attains to residence in My holy abode.

8.14

ananya-cetaḥ satatam, yo mam smarati nityaśaḥ

tasyaḥ śulabhāḥ partha, nitya-yuktasya yogināḥ

(he) *partha* - O Partha; *ananya-cetaḥ* - being in consciousness devoid of desires for either the pursuits of exploitation, renunciation, or other nondevotional attempts, or their goals of heaven, liberation, etc.; *yah* - one who; *satatam* - with an attitude of indifference to the fitness or purity of time, place, or circumstances; *nityaśaḥ* - constantly; *smarati* - remembers; *mam* - Me; *tasya yogināḥ* - for such a person, in the devotional relationship of *dasya*, *sakhya*,

vatsalya, or *madhura*; *nitya-yuktasya* - who is always yearning for a divine relationship with Me (in his appropriate *rasa*); *aham* - I; *sulabhah* - am happily attainable.

14 O Partha, having emptied his consciousness of all aspirations to attempt nondevotional pursuits motivated by exploitation or renunciation for the attainment of their respective goals of heaven or liberation, one who constantly remembers Me within, remaining indifferent to consideration of sanctity or unsanctity of time, place, or circumstances, and who constantly aspires for a divine relationship with Me in servitude, friendship, parenthood, or consorhood - surely, for such a devotee, I am happily attainable.

8.15

mam upetya punar janma, duhkhalayam asasvatam

napnuvanti mahatmanah, samsiddhim paramam gatah

mahatmanah - The great souls; *gatah* - who have attained to; *paramam samsiddhim* - the status of a member of My *lila*; *upetya* - having reached; *mam* - Me; *na apnuvanti* - do not assume; *asasvatam* - temporary; *janma* - birth; *duhkhalayam* - full of misery; *punah* - again.

15 The great devotees who attain to the status of participating in My divine pastimes, once having reached Me, never again accept a transitory birth which is the dwelling-house of agony.

8.16

abrahma-bhuvanal lokah, punar avartino 'rjuna

mam upetya tu kaunteya, punar janma na vidyate

(he) arjuna - O Arjuna; *abrahma-bhuvanah* - beginning from Brahmaloaka, the highest planet in the universe; downwards; *loka* - certainly the residents of all planets; *punah avartinah* - repeatedly revolve by nature; *tu* - but; *(he) kaunteya* - O son of Kunti; *upetya* - by taking shelter; *mam* - of Me; *punah janma* - repeated birth; *na vidyate* - does not ensue.

16 O Arjuna, from the planet of Lord Brahma downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.

8.17

sahasra-yuga-paryantam, ahar yad brahmano viduh

ratrim yuga-sahasrantam, te 'ho-ratra-vido janah

te janah (ye) - Those who; *viduh* - know; *brahmanah* - Lord Brahma's; *ahah* - day; *yat* - which; *sahasra-yuga-paryantam* - complises the duration of one thousand *catur-yugas* (One *yuga* (age) in the time calculation of the demigods = the four *yugas* or one *catur-yuga* in the time calculation of mankind, or 4,320,000 years); *ratrim* - and (his) night; *yuga-sahasra-antam* - of the duration of one thousand *catur-yugas*; *ahah-ratra-vidah* - are knowers of day and night.

17 A day of Lord Brahma lasts for one thousand catur-yugas and his night is of the same duration. Persons who know this have the true

conception of day and night.

8.18

avyaktad vyaktayah sarvah, prabhavanty ahar-agame

ratry-agame praliyante, tatraivavyakta-samjnake

ahah-agame - With the approach of the day of Lord Brahma; *sarvah vyaktayah* - all progeny along with their respective bodies, senses, enjoyable objects, provincial locations and paraphernalia; *prabhavanti* - are produced; *avyaktat* - from Lord Brahma, who has risen from sleep; (*punah*) - again and again; *ratri-agame* - with the arrival of his night; *praliyante* - they are absorbed; *tatra eva* - within that Lord Brahma; *avyakta-samjnake* - who is designated *avyakta*, "unmanifest."

18 With the approach of his day, all progeny along with their respective bodies, senses, enjoyable objects, provincial locations and associated paraphernalia are born from Lord Brahma, who has arisen from his slumber. And again at nightfall, they are absorbed within that same Lord Brahma, who is known as "unmanifest."

8.19

bhuta-gramah sa evayam, bhutva bhutva praliyate

ratry-agame 'vasah partha, prabhavaty ahar-agame

(*he*) *partha* - O Partha; *avasah (san)* - being subject to the law of karma; *ayam sah eva bhuta-gramah* - this multitude of life-forms; *bhutva bhutva* - being

repeatedly born; *ahah-agame* - at the beginning of the day of Lord Brahma; *praliyate* - are annihilated; *ratri-agame* - on the arrival of night; *prabhavati* - and born; (*punah ahah-agame*) - again when day begins.

19 O Partha, this multitude of life-forms, subject to the law of karma, are repeatedly born at the dawn of the day of Lord Brahma and dissolved at his nightfall. And again they are born with the dawn of another day.

8.20

paras tasmāt tu bhavo 'nyo, 'vyakto 'vyaktat sanātanaḥ

yah sa sarvesu bhūtesu, nasyatsu na vinasyati

tu - But; *yah* - that which; (*asti*) - is; *avyaktaḥ* - imperceptible to the eyes and other perceptual senses; *anyaḥ* - is a different; *sanātanaḥ* - beginningless; *bhavaḥ* - element; *paraḥ* - superior; *tasmāt avyaktat* - to this *avyakta* Hiranyagarbha, or Lord Brahma; *sah* - That (element); *na vinasyati* - is not destroyed; *sarvesu-bhūtesu-nasyatsu* - although all life-forms up to Hiranyagarbha are destroyed.

20 But far superior to that "unmanifest" Lord Brahma (who is known as Hiranyagarbha since he is born within the golden egg, the universe), there is another element which is eternal and imperceptible to the senses of the living being. Although all life-forms up to Hiranyagarbha Brahma are annihilated, that truth remains unaffected.

8.21

avyakto 'ksara ity uktas, tam ahuḥ paramam gatim

yam prapya na nivartante, tad dhama paramam mama

(*sah*) - That; *avyaktah-aksarah iti (ca) uktah* - is described as the "unmanifest invincible." (*srutayah*) - The Vedas; *ahuh* - proclaim; *tam* - that; *paramam gatim* - to be the supreme destination. *yam prapya* - That which having reached; (*jivah*) - the living beings; *na nivartante* - do not again return to the material world; (*viddhi*) - you should know; *tat* - that alone as; *mama* - My; *paramam dhama* - supreme abode.

21 That which is described as the "unmanifest invincible" is proclaimed the supreme goal (by the scriptures known as Vedanta), and having reached that, one does not return again to this material world. You should know that supreme destination to be My holy abode.

8.22

purusah sa parah partha, bhaktya labhyas tv ananyaya

yasyantahsthani bhutani, yena sarvam idam tatam

(*he*) *partha* - O Partha; (*aham*) - I; *sah* - that; *parah purusah* - Supreme Person; *antah* - within; *yasya* - whom; *bhutani* - all beings; *sthani* - are situated; *yena* - and by whom; *idam* - this; *sarvam* - whole universe; *tatam* - is pervaded; *labhyah (bhavami)* - am attainable; *bhaktya tu* - by devotion alone; *ananyaya* - exclusive and devoid of the contact of karma, jnana, yoga or other nondevotional methods.

22 O Partha, I, the Supreme Person, within whom all beings are situated, and by whom this whole universe is pervaded, am attainable only by exclusive devotion devoid of any touch of exploitation, renunciation, mystic

yoga, and other empirical or theoretical methods.

8.23

yatra kale tv anavrttim, avrttim caiva yoginah

prayata yanti tam kalam, vaksyami bharatarsabha

tu - And; *(he) bharatarsabha* - O Arjuna, best of the Bharatas; *(aham)* - I; *vaksyami* - shall now describe; *tam kalam eva* - the time calculation; *yatra kale* - of the particular route which; *prayatah* - upon traversing, i.e. when death occurs; *yoginah* - the yogi (meditator) or karmi (fruitive worker); *yanti* - attain; *anavrttim* - liberation; *avrttim ca* - or rebirth.

23 O Bharatarsabha, now I shall describe to you the routes, determined by time calculation, on which the yogis or fruitive workers who traverse them attain liberation or rebirth respectively.

8.24

agnir jyotir ahah suklah, san-masa uttarayanam

tatra prayata gacchanti, brahma brahma-vido janah

brahma-vidah janah - Persons who know Brahman; *tatra prayatah (yatra)* - who traverse that route, i.e. expire at that time when; *agnih jyotih* - the presiding demigods of fire and illumination mentioned in the Vedas as Agnih and Jyotih; *ahah* - the presiding demigod of day; *suklah* - the presiding demigod of the fortnight of the waxing moon; *uttarayanam sat-masah* - and the presiding demigod of the six-month period when the sun progresses northward;

(*avasthitah*) - are present; *gacchanti* - they attain to; *brahma* - Brahman.

24 The followers of the path of knowledge who are in knowlege of the Absolute attain the Absolute by expiring at a time of day illuminated by fire, sun, and associated elements, within a fortnight of the bright moon during the sun's six-month northern orbit.

8.25

dhumo ratris tatha krsnah, san-masa daksinayanam

tatra candramasam jyotir, yogi prapya nivartate

yogi - The karmi, fruit-hunter; *tatra (prayatah yatra)* - who traverses that route, i.e. expires at that time when; *dhumah* - the presiding demigod of smoke, vapor, or clouds; *ratir* - the presiding demigod of night; *krsnah* - the presiding demigod of the fortnight of the waning moon; *tatha sat-masah daksinayanam* - and the presiding demigod of the six-month period when the sun progresses southward; (*avasthitah*) - are present; *nivartate* - he undergoes rebirth; *prapya* - after attaining to; *candra-masam jyotih* - Svargaloka, heaven.

25 If he expires on a dark night within a fortnight of the dark moon, during the sun's six-month southern orbit, the fruitive worker on the path of action reaches the heavenly plane, but subsequently has to undergo rebirth.

8.26

sukla-krsne gati hy ete, jagatah sasvate mate

ekaya yaty anavrttim, anyayavartate punah

ete - These; *sukla-krsne gati* - two bright and dark paths; *jagatah* - of the persons of this universe who are fit to follow the paths of jnana and karma; *hi* - certainly; *mate* - are famous; *sasvate* - as eternal. *ekaya* - By one; *anavrttim* - liberation; *yati* - is attained; *anyaya* - and by the other; *punah avartate* - one repeatedly returns to the material world.

26 These two paths of the residents of this world who are apt to follow the methods of renunciation and exploitation are known respectively as the bright and dark paths, and they are universally accepted as eternal. By the bright path one attains liberation, and by the dark path one takes rebirth in this material world.

8.27

naite srti partha janan, yogi muhyati kascana

tasmat sarvesu-kalesu, yoga-yukto bhavarjuna

(he) partha - O Partha (Arjuna); *janan* - coming to know about; *ete* - this; *srti* - pair of paths; *kascana yogi* - a bhakti-yogi, i.e. devotee; *na muhyati* - never becomes deluded. *tasmat* - Therefore; *(he) arjuna* - O Arjuna; *sarvesu-kalesu* - always; *bhava* - be; *yoga-yuktah* - engaged in devotion.

27 O Partha, learning about these paths of brightness and darkness, a devotee (bhakti-yogi) is never deluded. Therefore, O Arjuna, always engage in exclusive devotion, (ananya bhakti-yoga), which is transcendental to both.

8.28

vedesu yajnesu tapahsu caiva

danesu yat punya-phalam pradistam

atyeti tat sarvam idam viditva

yogi param sthanam upaiti cadyam

viditva - Having come to know about; *idam* - My glories and the glories of My devotion; *yogi* - the devout soul; *atyeti* - surpasses; *tat-sarvam-punya-phalam* - all those pious fruits; *vedesu* - in the Vedas; *yajnesu* - in sacrifice, *tapahsu* - in austerity; *danesu eva ca* - and in charity; *yat* - which; *pradistam* - have been mentioned (in the scriptures); *ca* - and; *upaiti* - they attain; *param* - the superexcellent; *adyam* - divine; *sthanam* - situation.

28 Coming to know about My preeminence and the superexcellence of devotion unto Me, the devoted soul surpasses all the scripturally cited fruits of piety achieved from studying and reciting the Vedas, performing sacrifice, practicing austerity, and donating assets in charity. Then he attains My supreme holy abode - My dhama.

end of eighth chapter **The Path of Absolute Freedom Taraka Brahma Yoga**

9 Chapter The Hidden Treasure

Raja Guhya Yoga

9.1

sri bhagavan uvaca

idam tu te guhyatamam, pravaksamy anasuyave

jnanam vijnana-sahitam, yaj jnatva moksyase 'subhat

sri bhagavan uvaca - The Supreme Lord said: (*aham*) *pravaksyami* - I am expounding on; *idam* - this; *guhyatamam* - most hidden treasure; *jnanam* - of knowledge in the form of pure devotion beginning with *kirtana*, pure devotional song or narration of My glories, and execution of related devotional activities; *vijnana-sahitam tu* - up to the point of direct experience of Me; *te* - to you; *anasuyave* - who are devoid of jealousy and malice; *jnatva* - and after knowing; *yat* - which; (*tvam*) - you; *moksyase* - will be liberated; *asubhat* - from this material world and all evils that are opposed to devotion.

1 The Supreme Lord said: Now I shall bestow upon you, who are devoid of jealousy and malice, this most hidden treasure in the form of pure devotion beginning with singing or narrating My transcendental glories, and the performance of related divine services - up to the point of direct divine perception of Me. By finding this hidden treasure, you will attain freedom from the mundane plane - freedom from all evils opposed to devotion.

9.2

raja-vidya raja-guhyam, pavitram idam uttamam

pratyaksavagamam dharmyam, susukham kartum avyayam

(*viddhi*) - You should know; *idam* - this knowledge; *raja-vidya* - as the king of all wisdom; *raja-guhyam* - the king of all confidential knowledge; *uttamam* - superbly; *pavitram* - pure; *pratyaksa-avagamam* - the object of direct realization; *dharmyam* - the efficacy of all religion, *kartum susukham* - very joyfully accessible; (*ca*) - and; *avyayam* - imperishable.

2 Know this knowledge as the supreme wisdom and the supreme hidden treasure. It is perfectly pure, and although beyond the purview of sense perception, it is the object of direct perception (by those senses which are eagerly disposed towards devotional service [bhakti]). It is the efficacy of all religion, joyfully accessible, and completely devoid of mundane nature.

9.3

asraddadhanah purusa, dharmasyasya parantapa

aprapya mam nivartante, mrtyu-samsara-vartmani

(*he*) *parantapa* - O Arjuna, conqueror; *purusah* - persons; *asraddadhanah* - devoid of faith; *asya dharmasya* - in this pure religion of devotion unto Me; *aprapya* - being unable to attain; *mam* - Me; *nivartante* - constantly rotate; *mrtyu-samsara-vartmani* - on the deathly path of the miserable material world.

3 O conqueror of the enemy, men who have no faith in this hidden treasure

of sublime pure love for Me are unable to reach Me, and thus they remain meandering in this deathly mundane plane.

9.4

maya tatam idam sarvam, jagad avyakta-murtina

mat-sthani sarva-bhutani, na caham tesv avasthitah

idam - This; *sarvam jagat* - whole world; *tatam* - is pervaded; *maya* - by Me; *avyakta-murtina* - by My imperceptible form. *sarva-bhutani* - Indeed all living beings; *mat-sthani* - are situated in Me, within My all-conscious nature and form. *aham ca* - But I; *na avasthitah* - am not situated; *tesu* - in them.

4 In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity.

9.5

na ca mat-sthani bhutani, pasya me yogam aisvaram

bhuta-bhrn na ca bhata-stho, mamatma bhuta-bhavanah

bhutani na ca mat-sthani - And all beings are not situated in Me. *pasya* - Behold; *me* - My; *aisvaram yogam* - extraordinary and unprecedented artfulness; *mama* - My; *atma* - own Self; *bhuta-bhrt* - is the mainstay that supports all beings; *bhuta-bhavanah ca* - and is their guardian as well; (*kintu*) - and yet; *na bhuta-sthah* - is not situated in the living beings (in as much as I am not obligated to them).

5 And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (acintya-bheda-bheda) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them.

9.6

yathakasa-sthito nityam, vayuh sarvatra-go mahan

tatha sarvani-bhutani, mat-sthanity upadharaya

upadharaya - Ascertain; *iti* - thus; *yatha* - as; *vayuh* - air; (*api*) - although; *sarvatra-gah* - all-approaching and all-pervading; *mahan* - and of enormous volume; *nityam* - is always; *akasa-sthitah* - situated within space; *tatha* - similarly; *sarvani-bhutani* - all beings; *mat-sthani* - are situated within Me.

6 Air, although massively expansive by nature, is always situated within the jurisdiction of space, and yet, air and space remain distinct from one another. Similarly, know that all beings are situated within Me.

9.7

sarva-bhutani kaunteya, prakrtim yanti mamikam

kalpa-ksaye punas tani, kalpadau visrjamy aham

(he) *kaunteya* - O Kaunteya; *kalpa-ksaye* - at the time of universal annihilation; *sarva* - all; *bhutani* - beings; *yanti* - are absorbed; *mamikam prakrtim* - in My

"trimodal" material nature, i.e. My creation. *punah* - And again; *kalpa-adau* - at the commencement of a new day of Brahma; *aham* - I; *visrjami* - distinctly create; *tani* - all these beings.

7 O son of Kunti, at the universal cataclysm, the multitude of beings are merged in My illusory nature, known as maya. And with the beginning of a new millennium, I create all the distinct species again.

9.8

prakrtim svam avastabhya, visrjami punah punah

bhuta-gramam imam krtsnam, avasam prakrter vasat

avastabhya - Taking the assistance; *svam-prakrtim* - of My "trimodal" nature; (*aham*) - I; *punah punah* - repeatedly; *visrjami* - create; *krtsnam* - all; *imam* - these; *bhuta-gramam* - beings in sum total; *avasam* - according to their *karma*, i.e. pious or sinful fruitive actions and reactions; *prakrteh vasat* - determined by the nature they have acquired from actions performed since time immemorial.

8 By the agency of My potency of illusory material nature, I repeatedly create all life-forms according to the nature they acquire, which is determined by the results of their fruitive actions and aspirations of ancient bygone ages.

9.9

na ca mam tani karmani, nibadhnanti dhananjaya

udasinavad asinam, asaktam tesu karmasu

(he) *dhananjaya* - O Dhananjaya; *tani karmani* - that universal action; *na nibadhnanti* - cannot confine; *mam* - Me; *asaktam* - who am detached; *udasinavat asinam ca* - and situated as indifferent; *tesu karmasu* - in all such action of creation, maintenance, and destruction.

9 Thoroughly detached and situated indifferently within this exploitative plane of generation, sustenance, and decay, I, O conqueror of wealth, cannot be implicated by the entire universal operation of creation, maintenance, and annihilation.

9.10

mayadhyaksena prakrtih, suyate sa-caracaram

hetunanena kaunteya, jagad viparivartate

(he) *kaunteya* - O Arjuna, son of Kunti; *prakrtih* - My deluding potency; *maya adhyaksena* - representing Me, i.e. assuming a form instrumental to Me; *suyate* - gives birth to; (*jagat*) - the universe; *sa-cara-acaram* - of both moving and stationary species. *anena hetuna* - For this reason; *jagat* - the universe; *viparivartate* - is repeatedly created.

10 O Kaunteya, My deluding potency, under My direction gives birth to this universe of moving and stationary beings. And for this reason, that is, since only a created object is subject to destruction, the universe is created again and again.

9.11

*avajananti mam mudha, manusim tanum asritam
param bhavam ajananto, mama bhuta-mahesvaram*

ajanantah - Being unable to understand; *mama* - My; *bhavam* - nature; *asritam manusim tanum* - of personal divine form of human features; *param* - and the most excellent form of all; *mudhah* - ignorant men; *avajananti* - considering Me a human, blaspheme; *mam* - Me; *bhuta mahesvaram* - the Supreme Lord of all beings.

11 Unable to comprehend My superexcellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being.

9.12

*moghasa mogha-karmano, mogha-jnana vicetasah
raksasim asurim caiva, prakrtim mohinim sritah*

(*te*) - They; (*bhavanti*) - remain; *mogha-asah* - full of vain hopes; *mogha-karmanah* - a fruitless fruitive worker; *mogha-jnanah* - "learned" in purposeless knowledge; (*ca*) - and; *vicetasah* - mentally splayed. *eva* - Certainly; *sritah* - they adopt; *raksasim* - the ignorant; *asurim ca* - and passionate; *prakrtim* - nature; *mohinim* - causing the darkness of delusion.

12 Those fools are full of vain hopes and dreams in their futile fruit-hunting schemes and fruitless knowledge-seeking. Bereft of all good sense, they acquire the ignorant and passionate nature of godless fiends, which is the source of the darkness of delusion.

9.13

mahatmanas tu mam partha, daivim prakrtim asritah

bhajanty ananya-manaso, jnatva bhutadim avyayam

tu - But; *(he)* *partha* - O son of Prtha, Arjuna; *asritah* - having partaken; *daivim prakrtim* - of the divine godly nature; *maha-atmanah* - the great souls who are utterly absorbed in pure devotion (Krsna-bhakti); *jnatva* - knowing; *ananya-manasah* - in their unalloyed hearts; *mam* - only Me - Krsna, of human features; *bhuta-adim* - as the cause of all beings; *(ca)* - and; *avyayam* - imperishable; *bhajanti* - devote themselves; *(mam)* - unto Me.

13 But, O Partha, the great souls take refuge in the divine and godly nature. With unalloyed hearts, they render loving service exclusively unto Me - Krsna, of human features - knowing Me, in this eternal form, to be the primeval cause of all beings.

9.14

*satatam kirtayanto mam, yatantas ca drdha-vratah
namasyantas ca mam bhaktya, nitya-yukta upasate*

satatam - Constantly remaining indifferent to place, time, and circumstances; *mam kirtayantah* - singing or narrating the glories of My divine name, form, etc.; *yatantah* - attentive to the irrevocable authentic descriptions of My nature, personality, etc.; *drddha-vratah ca* - and unfailingly following the rules and regulations for observing holy days such as *Ekadasi*, and for chanting the holy name; *namasyantah ca* - following all the practices of devotion, such as offering obeisances unto Me, etc.; *(te)* - those persons; *upasate* - worship; *mam* - Me; *bhaktya* - by bhakti-yoga; *nitya-yukta* - in the earnest longing for an eternal relationship with me in the future.

14 Disregarding the purity or impurity of time, place, and circumstances, those great souls are constantly absorbed in singing or narrating the glories of My holy name, form, qualities, pastimes, and paraphernalia. They are attentive to the irrevocable and conclusive definition of My nature, personality, and expansions, and they strictly follow the rules and

regulations for taking the holy name and observing holy days such as Ekadasi. Following all the practices of devotion beginning with offering obeisances unto Me, the devotees, earnestly longing for their eternal relationship with Me in the future, worship Me by the path of engaging in My transcendental devotional service.

9.15

jnana-yajnena capy anye, yajanto mam upasate

ekatvena prthaktvena, bahudha visvato-mukham

api ca - And; *jnana-yajnena* - by performing the sacrifice of knowledge; *anye* - others, known as the *ahangrahopasaka* section, or self-worshippers; *yajantah* - who are offerers of oblation; *mam upasate* - worship Me; *ekatvena* - by thinking in non-differentiation. (*anye ca*) - And others known as the *pratikopasaka* section, or external form-worshippers; (*mam upasate*) - worship Me; *prthaktvena* - Visnu, but in the form of various demigods, headed by the solar gods (Adityas), by conceiving differentiation. (*anya ca*) - And also others, known as the *visvarupopasaka* section, or universal form-worshippers; (*mam upasate*) - worship Me; *visvatah mukham* - as the universal form; *bahudha* - in many ways.

15 And of those who are worshipers on the path of knowledge, some are conscious of their own oneness with Me, others are conscious of the various demigods' oneness with Me, and still others are conscious of the oneness of My diverse universal opulence with Me. In so many ways - they worship Me alone.

9.16

aham kratur aham yajnah, svadhaham aham ausadham

mantra 'ham aham evajyam, aham agnir aham hutam

aham kratuh - I am the fire sacrifices *Agnistoma*, *Atyagnistoma Uktha*, *Sodasi*, *Atiratra*, *Aptoryama*, and *Vajapeya*, collectively known as *Jyotistoma*. *aham yajnah* - I am the five types of sacrifices to demigod deities such as the *Visva-devas* and others as mentioned in *Smṛti*, the Vedic books of religious law. *aham svadha* - I am the obsequial oblation offered to deified ancestors. *aham ausadham* - I am the autumnal rice-paddy crop, the herb, and the Soma plant. *aham mantrah* - I am the sacred incantation. *aham ajyam* - I am the ghee (clarified butter) and other sacrificial ingredients; *aham agnih* - I am the fire; *eva* - and certainly; *aham hutam* - I am the act of offering.

16 I am the Vedic Jyotistoma sacrifice and the five sacrifices to the Visva-deva demigods and others as enjoined in the Smṛti scriptures. I am the oblation to the ancestors, the auspicious offering of the autumnal crop, and the mantra. I am the sacrificial ingredients such as ghee, I am the consecrated fire, and I alone am the act of offering the sacrifice.

9.17

pitaham asya jagato, mata dhata pitamahah

vedyam pavitram omkara, rk sama yajur eva ca

aham pita - I am the father; *asya-jagatah* - of this universe; *mata* - the mother; *dhata* - the bestower of the fruits of action, *pitamahah* - the grandfather; *vedyam* - the element to be known; *pavitram omkara* - the purifying agent as the *pranava* monosyllable; *rk* - the Rg Veda; *sama* - Sama Veda; *yajur eva ca* - and Yajur Veda certainly am I.

17 I am the father of this universe, the mother, the bestower of the fruits of all actions, the forefather, and the object of all knowledge. The purifying agent Om, the Rg, Sama, and Yajur Vedas - certainly I am all these.

9.18

gatir bharta prabhuh saksi, nivasah saranam suhrt

prabhavah pralayah sthanam, nidhanam bijam avyayam

(aham) gatir - I am the fruit of action; *bharta* - the maintainer; *prabhuh* - Lord, *saksi* - the judge of auspiciousness or inauspiciousness; *nivasah* - the refuge; *saranam* - the guardian; *suhrt* - the unconditional well-wisher; *prabhavah* - the creation; *pralayah* - dissolution; *sthanam* - and maintenance; *nidhanam* - the reservoir; *avyayam bijam* - as the imperishable cause.

18 And certainly I am everyone's goal, maintainer, controller, witness, refuge, guardian, and unconditional wellwisher. I am creation, dissolution, and sustenance. I am the reservoir and the seed, as the eternal Supreme Person.

9.19

tapamy aham aham varsam, nigrhnamy utsrjami ca

amrtam caiva mrtyus ca, sad asac caham arjuna

ca - And; *(he) arjuna* - O Arjuna; *aham tapami* - I give heat; *aham utsrjami* - I cast forth; *varsam* - rainwater; *nigrhnamy ca* - and at times I withdraw it. *aham eva amrtam* - I alone am liberation; *mrtyuh ca* - and death; *sat* - everything

gross; *asat ca* - and subtle.

19 O Arjuna, I, as the sun, bestow heat during summer, and during the rainy season I send forth the rains und sometimes withdraw them. Undoubtedly, I am liberation and death, and everything gross or subtle.

9.20

traī-vidyā mā soma-pāḥ putā-papā

yajñair istvā svargatim prarthayante

te puṇyam asadya surendra-lokam

asnanti divyaṇ divi deva-bhogaṇ

puta-papāḥ - Sinless persons; *traī-vidyā* - dedicated to following the fruitive rituals of the Rg, Yajur, and Sama Vedas; *soma-pāḥ* - who accept the sacrificial remnants of *soma-rasa*, a favorite beverage of the demigods made from a creeper called *Soma-lata*; *istvā* - having worshiped; *mā* - Me, *yajñair* - by means of sacrifice, but indirectly through Lord Indra and other demigods; *prarthayante* - aspire for; *svargatim* - the heavenly plane where the demigods reside. *asadya* - After reaching; *puṇyam* - as the reward for their piety; *sura-indra-lokam* - the plane of Lord Indra, heaven; *te* - they; *asnanti* - enjoy; *divyaṇ* - exalted; *deva-bhogaṇ* - happiness fit for a demigod; *divi* - in heaven.

20 Persons who perform the fruitive ritualistic sacrifices prescribed in three of the Vedas worship Lord Indra and other demigods. Factually, they worship Me alone, but in an indirect way. They drink the sacrificial remnants of Soma beverage, purify themselves of sin, and pray to attain to the heavenly plane. As the result of their piety, they reach heaven and enjoy celestial pleasures.

9.21

te tam bhuktva svarga-lokam visalam

ksine punye martya-lokam visanti

evam trayi-dharmam anuprapanna

gatagatam kama-kama labhante

bhuktva - After enjoying; *tam* - that; *visalam* - great, extensive; *svarga-lokam* - heavenly happiness; *punye-ksine* - then, with the depletion of their piety; *te* - they; *visanti* - enter; *martya-lokam* - *bhuloka*, the human plane. *evam* - In this way; *kama-kamah* - the humans hankering for sense enjoyment; *anuprapannah* - zealously engaged in; *trayi-dharmam* - the worship prescribed in three of the Vedas, *labhante* - get; *gata-agatam* - to move about, come and go in this material world.

21 After enjoying that great heavenly delight, upon the depletion of their pious merits, they accept birth in this mortal world. In this way, lustful persons who follow the Vedic rules for demigod worship come and go - they are born and they die over and over again - in this material world.

9.22

ananyas cintayanto mam, ye janah paryupasate

tesam nityabhiyuktanam, yoga-ksemam vahamy aham

aham - I; *vahami* - carry; *yoga-ksemam* - the responsibility of providing the necessities and ensuring the protection of those necessities; *tesam* - of those;

nitya-abhiyuktanam - personalities who are always desiring My association; *ye janah* - and who; *ananyah* - free from other desires; *mam cintayantah* - absorbed in thought of Me; *paryupasate* - perform exclusive worship of Me in every respect.

22 I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects.

9.23

ye 'py anya-devata-bhakta, yajante sraddhayanvitah

te 'pi mam eva kaunteya, yajanty avidhi-purvakam

(he) kaunteya - O son of Kunti; *ye* - those persons who; *anya-devatah-bhaktah api* - although being devotees of "other gods"; *yajante* - worship (the demigods); *sraddhaya-anvitah* - with faith; *eva* - actually; *te api* - they also; *yajanti* - worship; *mam* - Me; *avidhi-purvakam* - (but) in a method opposed to reaching Me.

23 O Kaunteya, persons who have alternately developed faith in the demigods and devoutly worship them certainly also worship Me, but improperly.

9.24

aham hi sarva-yajnanam, bhokta ca prabhur eva ca

na tu mam abhijananti, tattvenatas cyavanti te

hi - Because; *aham eva bhokta ca* - I alone am the enjoyer; *prabhuh ca* - and rewarder; *sarva-yajnanam* - of all sacrifices. *tu* - But; *na abhijananti* - unable to know; *mam* - Me; *tattvena* - in truth; *te* - they; *atah* - consequently; *cyavanti* - take birth; (*punah*) - again.

24 Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.

9.25

yanti deva-vrata devan, pitrn yanti pitr-vratah

bhutani yanti bhutejya, yanti mad-yajino 'pi mam

deva-vratah - Demigod worshipers; *yanti* - reach; *devan* - the demigods. *pitr-vratah* - Ancestral ritualists; *yanti* - reach; *pitrn* - their predecessors. *bhuta-ijyah* - *Bhuta* worshipers, i.e., *tamasika*, or ignorant worshipers of Kubera, Ganesa, the demigoddess mothers (*sakti*), or ghosts and spirits; *yanti* - reach; *bhutani* - the *bhuta* section. *mat-yajinah* - And My worshipers; *api* - certainly; *yanti* - reach; *mam* - Me.

25 The demigod worshipers reach the appropriate demigod, the forefather worshipers go to the plane of their ancestors, and the worshipers of the ghostly section transfer to the ghostly plane. However, those who worship Me, undoubtedly come to Me.

9.26

patram puspam phalam toyam, yo me bhaktya prayacchati

tad aham bhakty-upahrtam, asnami prayatatmanah

yah - For one who; *bhaktya* - with devotion; *prayacchati* - offers; *me* - to Me; *patram* - leaf; *puspam* - flower; *phalam* - fruit; *toyam* - and water; *aham* - I; *asnami* - (accordingly) accept with great affection all of; (*tasya*) *prayata-atmanah* - that devoted and pure-hearted person's; *tat bhakti-upahrtam* - loving offering.

26 Certainly, if he offers Me with devotion a leaf, flower, fruit, and water, I partake of that whole offering from such a purehearted and affectionate devotee of Mine. With heartfelt love, I graciously accept.

9.27

yat karosi yad asnasi, yaj juhosi dadasi yat

yat tapasyasi kaunteya, tat kurusva mad arpanam

(*he*) *kaunteya* - O Arjuna, son of Kunti; *yat (tvam) karosi* - whichever action you perform, i.e., *laukika* or *vaidika*, general or scriptural; *yat asnasi* - whatever you eat; *yat juhosi* - whatever you offer in sacrifice; *yat dadasi* - whatever you give in charity; *yat tapasyasi* - and whichever austerity you perform or vow you keep; *tat kurusva* - all that you perform; *mat-arpanam* - should be as an offering unto Me.

27 O Kaunteya, whatever your action whether general or scriptural, whatever you eat, what you offer in sacrifice, whatever you donate in charity, and any vow you keep - do everything as an offering unto Me.

9.28

subhasubha-phalair evam, moksyase karma-bandhanaih

sannyasa-yoga-yuktatma, vimukto mam upaisyasi

(*karma kurvan*) - By performing all actions; *evam* - in this way; *moksyase* - you will be liberated; *subha-asubha-phalaih* - from auspicious and inauspicious results in the form of; *karma-bandhanaih* - reactionary bondage. *sannyasa-yoga-yukta-atma* - You, of mind linked with Me, by abandoning the fruits of all your actions; *vimukta (san)* - being endowed with distinction even among the liberated souls; *mam upaisyasi* - will proceed to Me.

28 In this way, although performing either general or scriptural duties, you will be liberated from the bondage of auspicious and inauspicious results of action. And due to remaining internally indifferent to the fruits of your every action, you will attain distinction among even the liberated souls, and proceed directly to Me.

9.29

samo 'ham sarva-bhutesu, na me dvesyo 'sti na priyah

ye bhajanti tu mam bhaktya, mayi te tesu capy aham

aham samah - I am equal-minded; *sarva-bhutesu* - to all beings; *na asti* - (therefore) there is neither; *dvesyah* - an enemy; *priyah (ca) na* - nor a friend; *me* - to Me. *tu* - But; *ye* - whoever; *bhaktya* - with love; *bhajanti* - renders devotional service; *mam* - unto Me; (*yatha*) - then as; *te* - they; (*asaktah*) - are attached; *mayi* - to Me; *aham api ca* - I also; (*tatha asaktih*) - am similarly

attached; *tesu* - to them.

29 I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them.

9.30

api cet suduracaro, bhajate mam ananya-bhak

sadhur eva sa mantavyah, samyag vyavasito hi sah

cet - If; *api* - even; *su-duracarah* - a person of extremely abominable practices; *bhajate* - serves; *mam* - Me; *ananya-bhak (san)* - exclusively, giving up all other endeavors, viz., karma, jnana, etc.; *eva* - certainly; *sah mantavyah* - he is venerable; *sadhuh* - as a *sadhu*, a saint; *hi* - because; *sah samyak vyavasitah* - he has ascertained the superexcellent plane.

30 If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life.

9.31

ksipram bhavati dharmatma, sasvac-chantim nigacchati

kaunteya pratijanihi, na me bhaktah pranasyati

(*sah*) - That person who dedicates his heart to Me; *ksipram* - swiftly; *bhavati* - becomes; *dharma-atma* - adorned with virtuous practices; *nigacchati* - and rightly attains; *sasvat* - eternal; *santim* - happiness from relief from *anartha*, evils. (*he*) *kaunteya* - O son of Kunti; *iti* - thus; *pratijanihi* - declare it - proclaim it; *me* - My; *bhaktah* - devotee; *na pranasyati* - is never vanquished.

31 That most degraded person very swiftly becomes adorned with virtuous practices and attains to eternal tranquillity. O son of Kunti, declare it - proclaim it - My devotee is never vanquished!

(*he*) *kaunteya* - O son of Kunti; *pratijanihi* - promise and declare it; *iti* - that; *me bhaktah* - My devotee; *na pranasyati* - is never vanquished. (*sah*) - That person who proclaims that My devotee is never vanquished; *ksipram* - swiftly; *bhavati* - becomes; *dharma-atma* - virtuous, religious. *nigacchati* - He rightly attains; *sasvat* - eternal; *santim* - divine felicity.

31 O Arjuna, promise to the public that My exclusively devoted servitors will never come to ruin. He who declares this swiftly becomes virtuous, and truly attains eternal divine grace.

Commentary

The second interpretation of this verse was revealed to Srila Bhaktivinoda Thakura in a dream.

In the Srimad Bhagavatam (11.11.32) Lord Sri Krsna says:

ajnayaivam gunan dosan, mayadistan api svakan

dharman samtyajya yah sarvan, mam bhajet sa ca sattamah

"The best of honest persons are those who have left behind the forms of duties that I Myself have recommended in the scriptures, for the general public. Although it is My direction, they cross it and come to render loving service to Me. They are the real honest men."

In society, one must obey the law, but there is also the situation of crossing law to show faithfulness to the king. If one risks his life and reputation, and crossing the general law, enters into the royal chamber to combat an assassin, then he will be considered the best and most loyal servitor. Similarly, the Lord is saying, "I have already given some direction for the general public. Do this, don't do that, don't cross these laws, etc. But if for My interest anyone takes the risk of committing sin, then he should be considered the best among all My devotees. So, Arjuna, you go and declare it, promise it to the public that the *ananya-bhak* (9.30), the exclusively devoted persons, will never come to ruin. Then you will get the benefit. You will become *dharmatma*, religious, and attain eternal divine happiness. The *ananya-bhak*, the exclusive devotees, have already crossed the threshold of *dharma*, the standard of dutifulness, and taken the risk to throw themselves fully into My service. *Sarva dharman parityajya mam ekam saranam vraja* (18.66). There is no question of them again becoming virtuous or religious. They surpassed *dharma* long before, and took the risk and entered into *prema-dharma*, My loving service, rejecting both piety and sinfulness."

9.32

mam hi partha vyapasritya, ye 'pi syuh papa-yonayah

striyo vaisyas tatha sudras, te 'pi yanti param gatim

(he) *partha* - O Arjuna; *te api ye* - even those who; *syuh* - may be; *papa-yonayah* - low-born persons; *striyah* - women, *vaisyah* - merchants; *tatha sudrah* - and laborers; *vyapasritya hi* - if they fully take shelter; *mam* - of Me;

api yanti - they also attain; *param gatim* - the supreme destination.

32 O son of Prtha, low-born persons of degraded lineage, women, merchants, or laborers - they also attain the supreme destination by taking full refuge in Me.

9.33

kim punar brahmanah punya, bhakta rajarsayas tatha

anityam asukham lokam, imam prapya bhajasva mam

kim punah - Not to mention that; *bhaktah (santah)* - having become devotees; *punyah* - the pure; *brahmanah* - brahmanas; *tatha* - and; *rajarsayah* - ksatriyas; (*param gatim yanti*) - will surely attain the supreme destination. *prapya* - (Therefore) having achieved; *imam* - this; *anityam* - temporary; *asukham* - miserable; *lokam* - human body; *bhajasva* - serve; *mam* - Me.

33 So who can doubt that the pure devotee brahmanas and ksatriyas will achieve that supreme goal? Therefore, surely engage in My devotional service, since you have attained this temporary and miserable human body after wandering throughout many births.

9.34

man-mana bhava mad-bhakto, mad-yaji mam namaskuru

mam evaisyasi yuktvaivam, atmanam mat-parayanah

bhava - Be; *mat-manah* - ever conscious of Me; *mat-bhaktah* - be My devoted servant; *mat-yaji (ca)* - and My devoted worshiper. *namaskuru* - Offer obeisances; *mam* - unto Me. *evam* - In this way; *yuktva atmanam* - having dedicated mind and body unto Me; *mat-parayanah* - and having taken refuge in Me; *esyasi* - you will gain; *mam eva* - Me.

34 Give Me your heart, be dedicated to Me in devotional service, and be absorbed in My worship. Offer prostrate obeisances unto Me alone. In this way, with mind and body dedicated in My service, taking full refuge in Me, you will certainly reach Me.

end of ninth chapter **The Hidden Treasure Raja Guhya Yoga**

10 Chapter The Great Treasure

Vibhuti Yoga

10.1

sri bhagavan uvaca

bhuya eva maha-baho, srnu me paramam vacah

yat te 'ham priyamanaya, vaksyami hita-kamyaya

sri bhagavan uvaca—The Supreme Lord said; *(he)* *maha-baho* - O heroic Arjuna; *srnu* - hear; *bhuyah eva* - once again; *me* - My; *paramam* - superexcellent; *vacah* - words; *yat* - since; *aham* - I; *vaksyami* - will speak; *te* *priyamanaya* - to you, who are endowed with divine love; *hita-kamyaya* - desiring your best benefit only.

1 The Supreme Lord said: O mighty-armed Arjuna, hear My divine exposition once again. Only desiring the ultimate benefit for you, who are very dear to Me, shall I speak.

10.2

na me viduh sura-ganah, prabhavam na maharsayah

aham adir hi devanam, maharsinam ca sarvasah

sura-ganah - The demigods; *na viduh* - do not understand; *me* - My; *prabhavam* - supreme and unique divine appearance, i.e. birth; *maha-rsayah na* - and the great sages do not understand it either; *hi* - because; *sarvasah* - certainly in all respects; *aham adih* - I am the root origin; *devanam* - of the demigods; *maha-rsinam ca* - and of the great sages.

2 Neither the demigods nor the great sages can understand My unique, superexcellent, divine birth in this world, because in all respects I am the primeval origin of all those celestial beings and great sages.

10.3

yo mam ajam anadim ca, vetti loka-mahesvaram

asammudhah sa martyesu, sarva-papaih pramucyate

yah - One who; *veti* - knows; *mam* - Me, the son of Devaki, *ajam* - as birthless; *anadim* - causeless; *loka-maha-isvaram ca* - and the Supreme Lord of all beings; *sah* - he; *asammuddhah* - being undeluded; *martyesu* - among men; *pramucyate* - is liberated; *sarva-papaih* - from all sins, all obstacles to devotion.

3 One who knows Me, the son of Devaki, as birthless, the origin of everything, and the Supreme Lord of all beings, is undeluded among men, and liberated from all sins.

10.4-5

buddhir jnanam asammohah, ksama satyam damah samah

sukham duhkham bhavo 'bhavo, bhayam cabhayam eva ca

ahimsa samata tustis, tapo danam yaso 'yasah

bhavanti bhava bhutanam, matta eva prthag-vidhah

(ete) - All these; *prthag-vidhah bhavah* - diverse qualities; *bhutanam* - of the living beings; *bhavanti* - are born; *matta eva* - from Me alone; *buddhih* - ability to determine subtle meanings; *jnanam* - ability to discriminate between spirit and matter; *asammohah* - absence of agitation; *ksama* - tolerance; *satyam* - truthfulness; *damah* - control of external senses; *samah* - control of internal senses; *sukham* - pleasure; *duhkham* - misery; *bhavah* - birth; *abhavah* - death; *bhayam ca* - fear; *abhayam eva ca* - and fearlessness; *ahimsa* - nonviolence; *samata* - seeing the happiness and distress of all others as one's own; *tustih* - satisfaction; *tapah* - bodily austerity as prescribed in the Vedas; *danam* - charity; *yasah* - fame, *ayasah (ca)* - and infamy.

4-5 Intelligence, knowledge, peacefulness, forbearance, truthfulness, external sense-control, internal sense-control, happiness, unhappiness, birth, death, fear, courage, nonviolence, equanimity, satisfaction, austerity, charity, fame, and infamy - all these various attributes of the living beings are born from Me alone.

10.6

maharsayah sapta purve, catvaro manavas tatha

mad-bhava manasa jata, yesam loka imah prajah

(ete) *mat bhavah* - All these personalities are endowed with My potency; *manasah jatah* - and are born from My mentally expanded form of Lord Brahma; *sapta-maha-rsayah* - the seven great sages - Marici, Atri, Angiras,

Pulastya, Pulaha, Kratu, and Vasistha; *purve* - and their predecessors; *catvarah* - viz., the four sages Sanaka, Sanandana, Sanatkumara, and Sanatana, all known as *brahmarsis*; *tatha manavah* - and the fourteen Manus headed by Svayambhuva. *yesam imah prajah loke* - Descending in the lineage of these patriarchs, the world was populated with all the existing progeny in the categories of brahmana, ksatriya, vaisya, and sudra.

6 The seven great sages headed by Marici, and preceding them, the four brahminical sages headed by Sanaka, and also the fourteen Manus or progenitors headed by Svayambhuva - all are empowered by Me and are born of My mental expansion, Lord Brahma, who is known as Hiranyagarbha. The entire population of the universe - whether brahmana, ksatriya, vaisya or sudra - descends from these patriarchs.

10.7

etam vibhutim yogam ca, mama yo vetti tattvatah

so 'vikalpena yogena, yujiyate natra samsayah

yah - One who; *vetti* - knows; *tattvatah* - in truth, *etam* - this, *vibhutim* - almighty supremacy; *ca* - and; *yogam* - bhakti-yoga; *mama* - of Mine; *sah* - such a person; *yujiyate* - is linked; *avikalpena* - by undeviating; *yogena* - knowledge of essential truth. *atra* - In this matter; *na samsayah (asti)* - there is no doubt.

7 One who is factually in knowledge of My almighty supremacy and devotional service, engages in My service, due to his resolute, absolute conception. Of this there is no doubt.

10.8

aham sarvasya prabhavo, mattah sarvam pravartate

iti matva bhajante mam, budha bhava-samanvitah

aham prabhavah - I am the Supreme Absolute Truth, *Svayam Bhagavan* or the original Supreme Lord, the cause; *sarvasya* - of all causes, including Brahman, Paramatma, and Bhagavan, i.e., the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and the personal aspect of the Absolute, which is endowed with all the qualities that attract everyone to serve Him. *sarvam* - All attempts in the universe of matter and spirit, and the Vedas and allied scriptures with their functions; *pravartate* - begin; *mattah* - from Me. *matva* - Realizing; *iti* - this mystery; *budhah* - persons blessed with fine theistic intellect; *bhava-samanvitah* - endowed with their internal devotional nature of servitude, friendship, parenthood, or consorhood; *bhajante* - devote themselves; *mam* - unto Me.

8 I am Krsna, the Sweet Absolute. I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Narayana of Vaikuntha. The universe of mundane and divine flow, every attempt and movement, the Vedas and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realizing this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and nonduty, and embrace the paramount path of love divine, raga-marga, and adore Me forever.

Commentary

Verses 8-11 are the four principal verses of the Srimad Bhagavad Gita. The ontological substance of the book is contained within these four essential verses, beginning *aham sarvasya prabhavo* - "Everything emanates from Me. "

In the Srimad Bhagavatam (1.2.11), the three main conceptions of the Absolute are given as Brahman, Paramatma, and Bhagavan. Brahman is the all-comprehensive aspect of the Absolute, Paramatma is the all-permeating aspect of the Absolute, and Bhagavan is the personal conception of the Absolute. The general definition of the word Bhagavan is given;

*aisvaryasya samagrasya, viryasya yasasah sriyah jnana-vairagyayos caiva,
sannam bhaga itingana*

(Visnu Purana 6.5.47)

Bhagavan, the Supreme Lord, is thus defined as "He who is inseparably replete with the six inconceivable qualities of wealth, power, fame, beauty, knowledge, and renunciation."

The characteristic of Bhagavan, as Lord Narayana, is that all kinds of potencies are personally controlled by Him. However, Srila Jiva Goswami has given a special and particularly fine interpretation: Bhagavan means *bhajaniya guna-visista*. His nature is such that whoever comes into contact with Him cannot resist serving Him. No one can resist feeling moved to worship and adore His charming personality. As Lord Krsna, He attracts the love of everyone.

Therefore, by the word *sarvasya*, Lord Krsna indicates, "I am *svayam* Bhagavan, the Supreme Lord Himself. I am the origin of not only Brahman, the all-comprehensive aspect, and Paramatma, the all-permeating aspect. I am also the origin of the Master of all potencies, who commands the respect of everyone - Lord Narayana of Vaikuntha. "

Mattah sarvam pravartate - "Every attempt and movement begins from Me, including the methods by which everyone worships and serves Me in devotion."

nayam atma pravacanena labhyo

*na medhaya na bahuna srutena
yam evaisa vrnute tena labhyas
tasyaisa atma vivrnute tanum svam*

(Kathopanisad 1.2.23)

"The Lord cannot be known by copious logic, intelligence, or deep study of the scriptures. But He reveals Himself personally to the soul who, having become eager to engage in His devotional service, prays to Him for His mercy. "

In this way, *mattah sarvam pravartate* - "I am the first to reveal to the public, 'Worship Me in this way.' I appear as guru, and through him, I worship Myself. "

In the Srimad Bhagavatam, the guru is described by the Lord as His own direct manifestation.

*acaryam mam vijaniyan, navamanyeta karhicit
na martya buddhyasuyeta, sarva deva-mayo guruh*

(Bhag. 11.17.27)

(Lord Sri Krsna said to His devotee, Uddhava:) "You should know the bona fide spiritual master as My very Self. Never dishonor him. The nature of *gurudeva* is everything that is godly, and he should never be envied by ascribing one's mundane conception of place, time, and circumstances upon him."

Furthermore, the Lord's finest potency is Srimati Radharani. Of course, there are many other eternal associates, but the highest order of devotional service is

represented in Srimati Radharani. The Lord is therefore saying, "My worship is shown by Me. I, as My finest potency, worship Myself. *Iti matva bhajante mam* - understanding this conception, the devotee will come to worship Me, always under the direction of My best worshiper - My finest potency and representation - Radharani, or *gurudeva*. Crossing Her, the highest and most desirable form of service to Me is not possible. "

Radha-dasyam, the servitorship of Srimati Radharani, is indicated here. Only those who are blessed with divine intelligence will be able to appreciate this, and not persons with self-acquired intelligence from this *mayika* quarter, the world of misconception. In this verse, the word *budhah* refers to *sumedhasah* as described in the Srimad Bhagavatam (11.5.32): persons of fine theistic intelligence arising from direct connection with the transcendental plane. The inner guidance and direction they receive is the outcome of *sukrti*, divine merit acquired by the association of pure devotees. *Bhava-samanvitah* means *raga-samanvitah - anuraga* - love and attraction which is affinity, not by strictly following scriptural rules, or drawn from any plane of loss and gain, but from *bhava*, inner divine inspiration. Devotion of this high type is completely noncalculative (*jnana-sunya bhakti*), as described by Srila Rupa Goswami in *Sri Bhakti-rasamrta-sindhu*:

anyabhilasita sunyam, jnana-karmady anavrtam

anakulyena krsnanusilanam bhaktir uttama

(B.r.s. 1.1.9)

"The highest devotion pleases the transcendental desires of Lord Krsna, and is free from the external coverings of any pursuits based on action or knowledge."

The most rare and elevated stage of devotion is the line of spontaneous devotion, known as *raga-marga*. In that line, guided by the qualified guru, an elevated pure devotee may gradually come to render service to a leader of one of

the groups of Kṛṣṇa's personal associates, who serve the Lord in His pastimes in friendship (*sakhya-rasa*), parenthood (*vatsalya-rasa*), or consortherhood (*madhura-rasa*). In Vṛndavana, the Lord is being served in spontaneous devotion by His friends such as Subala Sakha, and by His parents, Nanda Maharaja and mother Yasoda. *Gopis* such as Lalita and Visakha serve Him in conjugal love. But amongst all His associates, and amongst all the *gopis*, the highest order of divine loving service is rendered to the Lord by Srimati Radharani. Therefore, the acme of *raga-marga* is to render service unto Radharani (*Radha-dasyam*). This is the highest goal of the *Rupanuga Gaudiya Sampradaya*, the followers of pure devotion as taught by Srila Rupa Goswami Prabhupada, in the line of Lord Sri Caitanya Mahaprabhu.

10.9

mac-citta mad-gata-prana, bodhayantah parasparam

kathayantas ca mam nityam, tusyanti ca ramanti ca

mat-cittah - Those whose hearts are dedicated unto Me; *mat-gata-pranah* - who are inseparable from Me; (*te*) - they; *nityam* - always; *parasparam* - mutually; *bodhayantah* - exchange the ecstasies of their internal realizations; *ca* - and; *mam kathayantah (santah)* - discussing Me, i.e. engaging in *Kṛṣṇa-katha*; *tusyanti ca* - they are gratified; *ramanti ca* - and taste the nectar of divine consortherhood (*madhura-rasa*).

9 Those surrendered devotees take Me as their life and soul, and go on discussing My ambrosial narrations among one another, exchanging the ecstasies of devotion unto Me. They constantly relish the nectar of their realized divine relationships with Me in their respective internal natures of servitorship, friendship, parenthood, or consortherhood.

Commentary

The Supreme Lord Krsna is speaking about His pure devotees:

mac-citta mad-gata-prana. . .

"I am in their heart of hearts, in their every thought. Their entire energy - their whole life - is dedicated to My satisfaction. In private life they converse about Me to mutually enlighten one another, and in public life also, they always love to talk about Me and nothing else. For every time, place, and circumstance, I am the only subject of their discussion."

Tusyanti ca - "They find very much satisfaction." Up to the divine relationship of parenthood (*vatsalya-rasa*) there is a feeling of satisfaction. Furthermore, *ramanti ca* - "Just as a wife enjoys a conjugal relationship with her husband, the devotees similarly feel such ecstasy in My intimate company when speaking about Me." This has also been explained by Srila Visvanatha Cakravarti Thakura, Srila Baladeva Vidyabhusana, and Srila Bhaktivinoda Thakura.

10.10

tesam satata-yuktanam, bhajatam priti-purvakam

dadami buddhi-yogam tam, yena mam upayanti te

tesam priti-purvakam bhajatam - To those loving devotees; *satata-yuktanam* - who are constantly aspiring for My connection; (*aham*) - I; *dadami* - bestow; *tam* - that; *buddhi-yogam* - inspiration; *yena* - by which; *te* - they; *upayanti* - can come near; *mam* - to Me.

10 To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration

by which they can approach Me and render various intimate services unto Me.

Commentary

In this verse, the Lord says, "The highest group of My servitors (whose sentiment was described in the previous verse by the word *ramanti*) are those who are constantly engaged (*satata-yukta*) in My service in consorhood (*madhura-rasa*) with heartfelt love (*bhajatam priti-purvakam*). Then He says that He will give them further inspiration or inner instruction "by which they can come to Him" (*yena mam upayanti te*). When already in this and the previous verse the devotees' service to the Lord has been described as eternal (by the words *nityam* and *satata-yukta*), Lord Krsna's statement that He will give them further inspiration by which they can come to Him appears to be redundant. Therefore, in the expression *mam upayanti te* ("They will come to Me"), the word *upayanti* must be defined as *parakiya-bhavana - upapati*. *Pati* means husband, and *upapati* means paramour:

"For those who have already come into divine relationship with Me as My wife (*ramanti*), I give them the special inspiration to come to Me as a paramour (*upapati*)."

In Vrndavana, Lord Krsna is not considered a lawful husband, but He is the Lord of the heart, transcendental to even the husband (*parakiya-rasa*). Deceiving their husbands, the gopis of Vrndavana unite with Krsna. They do not allow a second party to come between them and Krsna. They cannot allow the interception of even scriptural regulation and social law, because Krsna's position is absolute, and such a relationship is more relishable to Him. This is Vrndavana *bhajana*,* and this is the meaning of *upapati*.

"My relationship with them is independent of everything conceivable. It crosses law, society, scripture - everything. It is most innate and natural, and it does not require any social or scriptural sanction. I say to them, 'You may show formal respect to all these restrictions and live in the society. But from the heart of your heart you are Mine.' This is the special inspiration and insight I give to those devotees (*yena mam upayanti te*).

"Externally there are social and scriptural demands, but My position is over and above them. Veda is My instruction for the benefit of the masses, who have deviated from Me, and the society is also under the jurisdiction of those general instructions given to the public by Me. But My divine relationship with everything is intrinsic and independent. It does not require recognition from anyone. Such a relationship is the highest. It is the constant. It supersedes all law and society which are guided by the Vedas; rather, all the Vedas are searching for such a thing."

Srutibhir vimrgyam (Bhag.10.47.61). *Visesa-mrgya* - the Vedas are searching after this ideal divine position. In the section of the Srimad Bhagavatam which deals with *Rasa-lila*, the Vedas are begging forgiveness:

"We are generally supposed to give tidings of You, but we could not describe You as we now experience You here. Now we understand that we have committed an offense, because we could not distribute this *Rasa-lila*, this *Vraja-lila*, to the people."

Like signposts, all the revealed scriptures are only showing the direction; but where, how? "We don't know." Only, "In this direction He may be available."

Anywhere and everywhere, everything belongs to Him. For one who knows this, all possibilities of sensual pleasure and exploitation are uprooted. For example, an unmarried woman may have the possibility of being approached by many, but there is less possibility for those who are married, because they are possessed by someone. Similarly, when we are able to know that everything is only for the satisfaction of Krsna, then we shall realize that all our exploiting tendencies have vanished forever. Nothing will remain to be utilized for the pleasure of our sensual experience. It will be very deeply felt in our hearts that everything has its existence only for His satisfaction, and there is no room for any other exploitation. And we are also included there - our existence is also only for His satisfaction. Everything is meant for His divine pastimes (*lila*), and there is no possibility for any others' pastimes. All are included in that one *lila*.

Encroachment will disappear when we learn the proper utility of everything. He is the owner, and His ownership is absolute. The scriptures, society, and law designate, "This is yours, that is another's, or that belongs to a third party. This is something like a temporary lease, but the permanent ownership is in all respects with Him. All others - possessor and property, master and servant - are all relative, and only sanctioned by Him for the time being. The Absolute Owner,

Possessor, and Enjoyer is He alone. When we arrive at such a conclusion, only then is complete purification of our hearts possible. Everyone is thinking of themselves as many masters of many things, but this is all heart disease (*hrd-rogam*). This is all conceived in a diseased state of consciousness. In a healthy state, when the heart is quite wholesome, we can see the Supreme whole, and we can see that everything is meant only for His satisfaction.

** vikreditam vraja-vadhubhir idam ca visnoh*

sraddhanvito 'nusrnuyad atha varnayed yah

bhaktim param bhagavati pratilabhya kamam

hrd-rogam asv apahinoty acirena dhirah

(Bhag. 10.33.39)

"A self-controlled, sense-controlled person who, having become endowed with sublime faith in the divine pastimes transcendently enjoyed by Lord Krsna with the gopis (*Rasa-lila*), and who having heard those divine pastimes from the lotus mouth of the bona fide guru, continuously sings or narrates their glories - such a person swiftly achieves the most elevated form of pure devotion for the Lord, and is promptly able to ward off the heart disease of lust. "

In his writings, Srila Jiva Goswami has laid stress on the word *dhira*, meaning "self-controlled." To hear these elevated subjects, one must enter into the culture of sense-control, otherwise he will be destroyed.

naitat samacarej jatu, manasapi hy anisvarah

vinasyaty acarana maudhyad, yatharudro 'bdhi-jam visam

(Bhag. 10.33.30)

"No one should ever even think of imitating this behavior of the Supreme Lord and the gopis. If out of gross foolishness anyone tries to imitate the pastimes of the Lord, he will be utterly destroyed, just as if he tried to imitate Lord Siva by drinking the poison which arose from the ocean." (it is described elsewhere in the Srimad Bhagavatam that once the demigods and the demons jointly engage in churning the ocean. As a result of that churning, both nectar and poison were produced.)

10.11

tesam evanukampartham, aham ajnana-jam tamah

nasayamy atma- bhava-stho, jnana-dipena bhasvata

eva - Certainly; *anakampa-artham* - being subordinate to the love; *tesam* - of them; *aham* - I; *atma-bhava-sthah* - appearing within their hearts; *nasayami* - destroy; *bhasvata-jnana-dipena* - by means of the dazzling perception of meeting Me; *tamah* - the darkness of bewilderment; *ajnana-jam* - born of not seeing Me.

11 Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge.

11 Being conquered by the love of those devotees who, in the most elevated position of noncalculative loving devotion (jnana-sunya prema-bhakti), are afflicted by all-devouring darkness born of the pangs of separation from

Me, their Lord - I, granting them the internal illumination of meeting Me personally, destroy the darkness of their agony of separation.

Commentary

The general interpretation is always given for this verse:

"Out of compassion for them, I, situated within their hearts, dispel the darkness of ignorance with the radiance of knowledge."

But if we appreciate pure, noncalculative devotion (*jnana-sunya bhakti*), the Lord's statement here may again appear redundant and inconsistent. When those high devotees are already admitted to be performing continuous and unadulterated service, and even above that, they are situated in the plane of pure love, spontaneous and automatic (*raga-marga*), how can it be harmonized that the Lord will now in the last stage destroy their ignorance (*tamah*) which is born from misunderstanding (*ajnana-jam*), by giving them knowledge (*jnana*)? *Jnana* is only a cover - a futile, finite conception of the Infinite Absolute (*jnana-karmady anavrtam ... bhaktir uttama*). When they have achieved devotion devoid of the covering of knowledge (*jnana-sunya bhakti*), how will they again have to return to that knowledge (*jnana*)? In his commentary, Srila Visvanatha Cakravarti Thakura has mentioned that this knowledge is extraordinary (*vilaksanam*), but he did not enter into specific detail. To clarify this point, we have given the following explanation:

Lamentation and delusion are generally known to be symptoms of the mode of ignorance (*tamo-guna*). In *jnana-sunya bhakti*, the elevated devotees who take Krsna not as the Supreme God, but as a friend, son, husband, or lover, will come to experience lamentation and delusion, but this is only an outward appearance of ignorance. In fact, it is the pain of divine separation. They lament, "Where have You gone?"

In this verse, the Lord's statement, *tesam evanukampartham* generally means "Fortunately for them," or, "To favor them (I dispel their darkness, etc.)." But it may also be interpreted, "I want their favor. I aspire for the favor of those devotees of the highest order. "

The Lord also says in the Srimad Bhagavatam (10.82.44):

mayi bhaktir hi bhutanam, amrtatvaya kalpate

distya yad asin mat-sneho, bhavatinam mad-apanah

"Devotion to Me is the only means for the living beings to attain eternal life. O Gopis, by your fortune, your love and affection for Me is the only reason for your getting My association."

This is the general meaning. However, in Sri Caitanya Caritamrita, Srila Krsnadasa Kaviraja Goswami has drawn out the inner meaning, which is just the opposite:

"Through devotion, everyone wants Me to help them attain the highest position of eternal benefit, and if they have a connection with Me, they consider themselves fortunate. But I consider Myself fortunate because I have come in touch with the valuable affection that I found in your hearts. By My fortune, I got your association."

Therefore, here in Sri Gita, the Lord is saying, "*Tesam evanukampartham* - being conquered by the love of those devotees, when I cannot tolerate their pain of separation, I at once come running to satisfy them, and I reveal to them with special light, special consciousness, 'I have returned to you - see Me now.' With powerful brilliance (*jnana-dipena*) I show them My presence when they are very much in need of Me, and I relieve their pain of separation. "

Atma-bhava-sthah: He reveals Himself according to His devotee's divine relationship with Him (*rasa*): to a friend, as a friend; to a mother, as a child; to a wife, as a husband; and to the sweethearts, as a paramour.

After Sri Caitanya Mahaprabhu left home and accepted the renounced order of life, sannyasa, mother Saci could not tolerate the deep separation, and she began to cry. Sacidevi was preparing excellent dishes, offering them to the Deity, and weeping, "Where is my Nimai? He's very fond of these curries. His favorite dishes and Nimai is not here." Suddenly, Lord Caitanya came and began to eat. Sacidevi exclaimed, "Oh, Nimai is eating!" and for the time being her separation was relieved. Moments later, she reconsidered, "Did I see Nimai eating? But He is now a sannyasi in Jagannatha Puri, so how could He have come here? Did I serve Him? There must be a mistake." Then she examined the pots again to see if there was food there. Finding them empty, she began to conjecture whether even

a dog or some other animal had come and eaten it. But during that moment, Nimai had actually come, and mother Saci saw Him in broad daylight. That illumination is transcendental, and not the "knowledge" (*jnana*) that is generally known in our vocabulary.

The acme of theism is *parakiya-rasa*. *Parakiya* means "another's." In every divine relationship (*rasa*), the Lord captures all. In the whole of Vrndavana, where everyone follows the path of love (*raga-marga*), this *parakiya-rasa* is infused. The friends of Krsna sometimes say, "Some people say that Krsna is a resident of Mathura. They say He's the son of Vasudeva, and He will soon go to Mathura. They say He is not our friend! Will we really lose His company? Then how will we be able to live in this jungle and drive the cows?" They experience this apprehension - "We may lose Him at any time." This intensifies their friendly service to Him.

Similarly, mother Yasoda says, "Some say that Krsna is not my son, He's Devaki's son. What is this? I won't admit this. He's my child!" This idea enhances Yasoda's affection for Krsna: "I may lose Him? Then how shall I live?" Therefore, the *parakiya-rasa* stresses the rarity of Krsna's relationship, because the possibility of losing His company is always in the background. But the highest intensity of service is to be found in the *madhura-rasa* (conjugal) camp. In the other *rasas*, there is the idea of suspense that He may "go away," but in the conjugal relationship in the divine abode of Vrndavana, the consorts cross the direction of the scriptures and the society, which guide everyone to remain as husband and wife (*svakiya*). *Parakiya* ("another's") has been accepted in the science of devotion as the highest conception, above *svakiya* ("belonging"), because social and scriptural sanction is generally a stale conception. *Parakiya* or paramour relationship is necessary to deceive those who claim ownership over another, such as a husband over the wife, or a parent over a child. In the normally accepted connection (*svakiya*) the relationship is very cheap, but to cross the jurisdiction of the scriptures and society, as a paramour, means a greater risk as if to commit sin. Thus, this relationship is very rare, and rarity enhances its intensity and value. The idea of deceiving the "possessor" to favor the "nonpossessor" is a beautiful ornamental conception. Actually in Krsna's case there cannot be any state of paramourship, because in truth He is the owner of everything. However, the divine arrangement is fashioned in this way to enhance the devotee's internal devotion for the Lord, just as food appears more tasteful when hunger is present.

In the planets known as Vaikuntha, the nature of worship of the Lord Visnu is gorgeous, majestic, reverential, and awe-inspiring. But above that, the highest conception of Godhead is just like a human form and nature. It is stated in Sri Caitanya Caritamrta in the teachings to Sanatana Goswami:

krsnera yateka khela sarvottama nara-lila

nara-vapu tahara svarupa

gopa-vesa venukara nava-kisora natavara

nara-lila haya anurupa

krsnera madhura-rupa suna sanatana

ye rupera eka kana dubaya saba tribhuvana

sarva-prani kare akarsana

"The most supreme form of Godhead is Krsna, who plays in His eternal divine pastimes just like a human being. An everyyouthful cowherd boy of Vrndavana, He enacts His pastimes, always playing His flute. His beauty is so charming and sweet, that the whole universe is flooded by an atom of it, and all beings are drawn irresistibly to Him."

He is approachable by all. We can find God nearest of all - in a human feature. It has been explained how Krsna's nature of human feature is the highest nature of the Absolute, according to the calculation of ecstasy (*rasa*), which is the common standard of measurement of the whole scope of the Infinite. By the development of *santa*-, *dasya*-, *sakhya*-, *vatsalya*-, and *madhura-rasa*, and then *parakiya* (peacefulness, servitude, friendship, parenthood, and consorhood, and then paramour relationship), this is scientifically proved, without whimsical or blind faith. If we follow the line of *Rupanuga-bhajana* (devotion following the standard of Srila Rupa Goswami) which originates from Sri Caitanyadeva, the scientific basis can be appreciated. The previous *acaryas* have left for us, step by step, how we can follow, conceive, and attain all these things.

10.12-13

arjuna uvaca

param brahma param dhama, pavitram paramam bhavan

purusam sasvatam divyam, adi-devam ajam vibhum

ahus tvam rsayah sarve, devarsir naradas tatha

asito devalo vyasah, svayam caiva bravisi me

arjunah uvaca - Arjuna said; (*aham manye*) - I accept; *bhavan* - You; *paramam* - the Supreme; *pavitram* - destroyer of the contamination of ignorance; *param dhama* - the superexcellent Syamasundara form; *param brahma* - the Supreme Brahman, directly the Supreme Lord. *rsayah* - The sages; *devarsir naradah* - Narada Muni, the saint among the demigods; *asitah* - Asita; *devalah* - Devala; *tatha vyasah* - and the great sage Vyasa; *sarve* - all certainly; *ahuh* - acclaim; *tvam* - You; *sasvatam purusam* - as the eternal Personality; *divyam* - the self-manifest; *adi-devam* - original Lord; *ajam* - birthless; *vibhum* - and all pervading. *ca eva svayam* - And You Yourself; *bravisi me* - are declaring this to me

12-13 Arjuna said: O Lord, You are the Supreme Absolute Truth, the supreme shelter, and the supreme savior. All the prominent sages such as Devarsi Narada, Asita, Devala and Vyasa have described You as the self-illuminating, self-manifest eternal Supreme Person, the foundation of almighty majesty, and the origin from whose divine play everything emanates - and now You are personally declaring this to be true.

10.14

sarvam etad rtam manye, yan mam vadasi kesava

na hi te bhagavan vyaktim, vidur deva na danavah

(he) kesava - O Kesava; (aham) manye - I accept; rtam - as factual; etad sarvam - all this (na me viduh, etc. vide 10.2); yat vadasi - which you have told; mam - me. (he) bhagavan - O Lord; hi - definitely; na devah na danavah - neither demigods nor demons; viduh - know; te - Your; vyaktim - identity in full.

14 O Kesava, I totally accept as factual all that You have told me, beginning from Your statement, "na me viduh" - "They do not know Me." O Lord, now it is confirmed that no one among either the demigods or the demons know your identity in full.

10.15

svayam evatmanatmanam, vettha tvam purusottama

bhuta-bhavana bhutesa, deva-deva jagat-pate

(he) purusottama - O Supreme Person; (he) bhuta-bhavana - O universal father; (he) bhuta-isa - O Lord of all beings; (he) deva-deva - O God of gods; (he) jagat-pate - O Jagannatha, Lord of the universe; eva - only; tvam - You; svayam - personally; vettha - know; atmanam - Yourself; atmana - by divine cognizance.

15 O Supreme Person, universal father, O Lord of all beings, Lord of all gods, Lord of the universe! By your own divine cognizant potency, only You can know Yourself.

10.16

vaktum arhasy asesena, divya hy atma-vibhutayah

yabhir vibhutibhir lokan, imams tvam vyapya tisthasi

hi (tvam) vaktum arhasi - Certainly You alone are able to describe; *asesena* - by elaboration; *(tah)* - that; *divyah* - superexcellent; *atma-vibhutayah* - majestic grandeur of Yours; *yabhih vibhutibhih* - by which; *tvam* - You; *tisthasi* - remain; *vyapya* - pervading throughout; *iman lokan* - all these worlds.

16 Please kindly describe to me in full those supernatural, personal opulences by which You pervade all these worlds.

10.17

katham vidyam aham yogims, tvam sada paricintayan

kesu kesu ca bhavesu, cintyo 'si bhagavan maya

(he) yogin - O Lord of the creation; *katham* - how; *aham vidyam* - will I be able to know; *tvam* - You; *sada* - always; *paricintayan* - thinking of You in every way? *(he) bhagavan* - O Lord; *ca* - and; *kesu kesu bhavesu* - in which elements, qualities, situations and forms; *asi* - are; *(tvam)* - You; *cintyah* - to be contemplated; *maya* - by Me?

17 O Almighty Lord of the creation, please tell me how I can meditate on You constantly and in all respects. What are the elements, qualities, situations, and forms by which I am to contemplate on You in devotion?

10.18

vistarenatmano yogam, vibhutim ca janardana

bhuyah kathaya trptir hi, srnvato nasti me 'mrtam

(he) *janardana* - O Janardana; *kathaya* - please describe; *bhuyah* - again; *vistarena* - elaborately; *atmanah yogam* - the process of devotional union with You (bhakti-yoga); *vibhutim ca* - and (please describe) Your almighty majesty; *hi* - since; *srnvatah* - hearing; *amrtam* - Your ambrosial words; *me* - my; *trptih* - satiation; *na asti* - does not occur.

18 O Janardana, please once again describe Your majestic opulences and the process of devotion unto You, this time in an elaborate way, since I never become satiated by hearing Your ambrosial words and instructions.

10.19

sri bhagavan uvaca

hanta te kathayisyami, divya hy atma-vibhutayah

pradhanyatah kuru-srestha, nasty anto vistarasya me

sri bhagavan uvaca - The Supreme Lord said; *hanta kuru-srestha* - O best of the Kurus; *kathayisyami* - I will explain; *te* - to you; *pradhanyatah* - the prominent; *divyah* - transcendental; *atma-vibhutayah* - personal opulences which are manifest in this plane and born of My divine conscious potency; *hi* - since; *na asti* - there is no; *antah* - end; *vistarasya me* - of My extensive glories.

19 The Supreme Lord said: O Arjuna, best of the Kurus, I shall describe to you simply the prominent, manifest, transcendental almighty opulences of Mine which arise from My divine conscious potency, since My extensive glories are unlimited.

10.20

aham atma gudakesa, sarva-bhutasaya-sthitah

aham adis ca madhyam ca, bhutanam anta eva ca

(he) gudakesa - O Arjuna, conqueror of sleep; *aham atma* - I am the Supersoul; *sarva-bhuta-asaya-stithah* - situated within the heart of all souls. *ca* - And; *eva* - certainly; *aham adih* - I am the cause of birth; *madhyam ca* - and sustenance; *antah ca* - as well as destruction; *bhutanam* - of all beings.

20 O Gudakesa, I am the Supersoul situated as the controller within the hearts of all souls, and I am the single cause of the birth, sustenance, and annihilation of all beings.

10.21

adityanam aham visnur, jyotisam ravir amsuman

maricir marutam asmi, naksatranam aham sasi

adityanam - Of the twelve Adityas; *aham visnuh* - I am the Aditya known as Visnu. *jyotisam* - Of the luminaries; *amsuman* - (I am) the blazing; *ravir* - sun. *marutam* - Of the Vayu demigods; *maricir* - (I am) the Vayu known as Marici. *naksatranam* - And of the stars; *asmi aham* - I am; *sasi* - the moon.

21 Of the twelve Adityas I am Visnu, of the luminaries I am the great radiant sun; of the Vayus I am Marici, and of the stars I am the moon.

10.22

vedanam sama-vedo 'smi, devanam asmi vasavah

indriyanam manas casmi, bhutanam asmi cetana

vedanam - Of the Vedas; (*aham*) *asmi* - I am; *sama-vedah* - the

Sama Veda. *devanam* - Of the demigods; (*aham*) *asmi* - I am; *vasavah* - Lord Indra. *indriyanam* - Of the senses; (*aham*) *asmi* - I am; *manah* - the mind. *bhutanam ca* - And of the living beings; (*aham*) *asmi* - I am; *cetana* - cognizance.

22 Of the Vedas, I am Sama Veda; of the demigods I am Lord Indra; of the senses I am the mind, and I am cognizance in all beings.

10.23

rudranam sankaras casmi, vitteso yaksa-raksasam

vasunam pavakas casmi, meruh sikharinam aham

rudranam - Of the eleven Rudras ; *aham asmi* - I am; *sankarah* - Siva. *ca* - and; *yaksa-raksasam* - of the Yaksas and Raksasas; (*aham*) *asmi* - I am; *vitta-isah* - Kubera. *vasunam* - Of the eight Vasus; *pavakah* - (I am) Agni; *ca* - and; *sikharinam* - of the mountains; *meruh* - (I am) Sumeru.

23 Of the eleven Rudras I am Sankara, and of the Yaksa and Raksasa races I am Kubera. Of the eight Vasus I am Agni, and of mountains I am Sumeru.

10.24

purodhasam ca mukhyam mam, viddhi partha brhaspatim

senaninam aham skandah, sarasam asmi sagarah

(he) partha - O Partha; *viddhi* - know; *mam* - Me; *brhaspatim* - as Brhaspati; *mukhyam purodhasam* - the chief among priests engaged in sacrifice. *senaninam* - Among generals; *aham asmi* - I am; *skandah* - Kartikeya. *ca* - And; *sarasam* - among reservoirs; *sagarah* - (I am) the ocean.

24 O Partha, you should know Me as the chief of priests, Brhaspati; among generals I am Kartikeya, and of reservoirs I am the ocean.

10.25

maharsinam bhrghur aham, giram asmy ekam aksaram

yajnanam japa-yajno 'smi, sthavaranam himalayah

maha-rsinam - Of great sages; *aham asmi* - I am; *bhrghu* - Bhrghu. *giram* - Of sound vibrations; (*aham asmi*) - I am; *ekam- aksaram* - the *pranava* monosyllable, Omkara. *yajnanam* - Of all types of sacrifices; (*aham*) *asmi* - I am; *japa-yajnah* - the sacrifice of repetition of the holy name; (*ca*) - and; *sthavaranam* - of the immovable; *himalayah* - (I am) the Himalayas.

25 Of sages, I am Bhrgu; of sound vibrations, Om; of all sacrifices, the repetition of the holy names; and of the immovable, the Himalayas.

10.26

asvatthah sarva-vrksanam, devarsinam ca naradah

gandharvanam citrarathah, siddhanam kapilo munih

sarva-vrksanam - Of all trees; *asvatthah* - (I am) the Asvattha tree. *deva-rsinam* - of godly sages; *naradah* - (I am) Narada Muni. *gandharvanam* - Of Gandharvas; *citrarathah* - (I am) Citraratha; *ca* - and; *siddhanam* - of perfected beings; *kapilah munih* - (I am) the sage Kapila.

26 I am the Asvattha among trees, Narada of godly sages, Citraratha of heavenly singers, and Kapila Muni of perfected beings.

10.27

uccaihsravasam asvanam, viddhi mam amrtodbhavam

airavatam gajendranam, naranam ca naradhipam

asvanam - Of horses; *viddhi* - know; *mam uccaihsravasam* - Me as Uccaihsrava; *amrta-udbhavam* - who was born from the churning of nectar; *gaja-indranam* - Of elephants; *airavatam* - (I am) Airavata; *ca* - and; *naranam* - among men; *nara-adhipam* - (I am) the king.

27 Among horses know Me as Uccaihsrava, who was born at the time of churning of the ocean of nectar; know Me as Airavata among elephants, and the king among men.

10.28

ayudhanam aham vajram, dhenunam asmi kamadhuk

prajanas casmi kandarpah, sarpanam asmi vasukih

ayudhanam - Of weapons; *aham asmi* - I am; *vajram* - the thunderbolt, the weapon of Lord Indra. *dhenunam* - Of cows; *(aham) asmi* - I am; *kamadhuk* - the desire-fulfilling cow. *(kandarpanam)* - Of Cupids; *(aham) asmi* - I am; *kandarpah* - the Cupid; *prajana* - for begetting progeny. *ca* - And; *sarpanam* - of single-headed venomous snakes; *vasukih* - (I am) Vasuki, the king of snakes.

28 Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vasuki, the king of all snakes.

10.29

anantas casmi naganam, varuno yadasam aham

pitnam aryama casmi, yamah samyamamatam aham

naganam - Of the multi-headed nonpoisonous serpents; *aham asmi* - I am; *anantah* - the divine serpent Ananta; *ca* - and; *yadasam* - of aquatics; *aham asmi* - I am, *varunah* - Varunadeva. *pitnam* - Of the deified ancestors; *aryama* - (I am) Aryama; *ca* - and; *samyamatam* - among chastisers; *yamah* - (I am)

Yamaraja.

29 Of the multi-headed nonpoisonous serpents I am the Ananta-naga, and of aquatics I am Varunadeva. Of the deified ancestors I am Aryama, and of law-enforcers I am Yamaraja, the lord of punishment.

10.30

prahladas casmi daityanam, kalah kalayatam aham

mrganam ca mrgendro 'ham, vainateyas ca paksinam

daityanam - Among the Daityas; *aham asmi* - I am; *prahladah* - Prahlada; *ca* - and; *kalayatam* - of subduers; *aham (asmi)* - I am; *kalah* - time. *ca* - And; *mrganam* - among all the animals; *mrga-indrah* - (I am) the lion; *ca* - and; *paksinam* - of birds; *vainateyah* - (I am) Garuda.

30 Of the Daityas (descendants of Diti) I am Prahlada Maharaja, and of subjugators I am time. Among all the animals I am the lion, and of the birds I am Garuda.

10.31

pavanah pavatam asmi, ramach sastra-bhrtam aham

jhasanam makaras casmi, srotasam asmi jahnavi

pavatam - Of sanctifiers and of the rapid; *aham asmi* - I am; *pavanah* - wind; *sastra-bhrtam* - Of the weapon-wielding heroes; *(aham) asmi* - I am; *ramah* -

Lord Parasurama. *jhasanam* - Among fish; (*aham*) *asmi* - I am; *makarah* - the shark; *ca* - and; *srotasam* - of rivers; *jahnavi* - (I am) the Jahnavi.

31 Of sanctifiers, or of the rapid, I am the wind; of weapon wielding heroes I am Lord Parasurama; among fish I am the shark, and of rivers I am the Ganges.

10.32

sarganam adir antas ca, madhyam caivaham arjuna

adhyatma-vidya vidyanam, vadah pravadatam aham

(*he*) *arjuna* - O Arjuna; *sarganam* - of all created objects; beginning with the sky; *aham eva adih* - I alone am the creation; *antah* - dissolution; *madhyam ca* - and sustenance. *vidyanam* - Of all knowledge; *adhyatma-vidya* - (I am) self-knowledge; *ca* - and; *pravadatam* - of logicians or philosophers; *aham vadah* - I am the philosophy of conclusive essential truth.

32 O Arjuna, of created objects, beginning with the sky, I alone am the creation, dissolution, and sustenance. Of all wisdom I am the knowledge of the soul, and of the logicians' or philosophers' debate and criticism I am the demonstrated conclusion.

10.33

aksaranam akaro 'smi, dvandvah samasikasya ca

aham evaksayah kalo, dhataham visvato-mukhah

aksaranam - Of letters; *aham asmi* - I am; *a-karah* - "a"; *ca* - and; *samasikasya* - of compound words; *dvandvah* - (I am) the dual compound word. *aham eva aksayah kalah* - I alone am the eternal time flow; (*srastrnam ca*) - and of creators; *visvatah-mukhah* - (I am) the four-headed; *dhata* - Lord Brahma.

33 Of the primary letters of the alphabet I am the letter "a," and of compound words I am the dual. I alone am the endless flow of time, and of creators I am the four-headed Lord Brahma.

10.34

mrtyuh sarva-haras caham, udbhavas ca bhavisyatam

kirtih srir vak ca narinam, smrtir medha dhrtih ksama

(*harana-karinam*) - Of plunderers; *aham mrtyuh* - I am death; *sarvah-harah* - the vanquisher of all remembrance. *ca* - And; *bhavisyatam* - of the predestined six transformations of the living beings; *udbhavah* - (I am) the first, as birth. *ca* - And; *narinam* - of feminine qualities; *kirtih* - (I am) good name; *srih* - fine luster; *vak* - perfect speech; *smrtih* - the potency of remembrance; *medha* - the potency to discern the meaning of the scriptures; *dhrtih* - patience; *ca* - and, *ksama* - forgiveness (the seven virtuous representations of a wife according to religious principles).

34 Of plunderers I am death, the vanquisher of all recollection; and of the predestined six transformations of the living beings I am birth, the foremost. Of ladies, I am the seven qualities of a good wife - grace, beauty, perfect speech, remembrance, intelligence, patience, and forgiveness.

10.35

brhat-sama tatha samnam, gayatri chandasam aham

masanam marga-sirso 'ham, rtunam kusumakarah

samnam - Of all the mantras in the Sama Veda; *brhat-sama* - (I am) the specific mantra uttered in prayer to Lord Indra; *tatha* - and; *chandasam* - of mantras composed in poetic meter; *aham gayatri* - I am the Gayatri mantra. *masanam* - Of the months; *aham marga-sirsah* - I am the month Agrahayana, or the opulent month of harvest, mid-November to mid-December. (*ca*) - And; *rtunam* - of the seasons; *kusumakarah* - (I am) spring.

35 Of all the mantras in the Sama Veda I am the BrhatSama mantra which is uttered in prayer to Lord Indra, and of mantras in perfect prosody I am the holy Gayatri mantra. Of the months I am the foremost, Agrahayana, and of the seasons I am spring.

10.36

dyatum chalayatam asmi, tejas tejasvinam aham

jayo 'smi vyavasayo 'smi, sattvam sattvavatam aham

chalayatam - Concerning mutual deceivers; *aham asmi* - I am; *dyutam* - gambling; *tejasvinam* - concerning the influential; *aham asmi* - I am; *tejah* - influence. (*jetnam*) - Concerning the victorious; (*aham*) *asmi* - I am; *jayah* - victory personified. (*vyavasayinam*) - Concerning the perseverant; *vyavasayah* - (I am) perseverance. (*ca*) - And; *sattvavatam* - of the strong; *sattvam* - (I am) strength personified.

36 I am the dice-throwing of mutual cheaters, and influence of the

influential. I am victory for the victorious, perseverance of the enterprising, and the strength of the mighty.

10.37

vrsninam vasudevo 'smi, pandavanam dhananjayah

muninam apy aham vyasah, kavinam usanah kavih

vrsninam - Of the Yadavas; *aham asmi* - I am; *vasudevah* - Sri Vasudeva. *pandavanam* - Of the Pandavas; *dhananjayah* - (I am) Arjuna. *muninam* - Of the sages; *vyasah* - (I am) Vyasadeva. *api* - And; *kavinam* - of learned scholars who are knowers of the scriptures; *usanah kavih* - (I am) Pandita Sukracarya.

37 Of the Yadavas I am Vasudeva, of the Pandavas I am Arjuna, of the sages I am Vyasadeva, and of the scholarly knowers of the scriptures I am Sukracarya.

10.38

dando damayatam asmi, nitir asmi jigisatam

maunam caivasmi guhyanam, jnanam jnanavatam aham

damayatam - Concerning chastisers; *aham asmi* - I am; *dandah* - punishment. *jigisatam* - And of those desirous of victory; *(aham) asmi* - I am; *nitih* - the expedients to be used by a king against an enemy. *guhyanam* - Of all secrets; *(aham) asmi* - I am; *maunam* - silence; *ca* - and; *jnana-vatam* - of the learned; *jnanam eva* - certainly (I am) knowledge.

38 I am the punishment meted out by chastisers, and the diplomatic policy of victory-seekers. I am the silence of all secrets, and the wisdom of the wise.

10.39

yac capi sarva-bhutanam, bijam tad aham arjuna

na tad asti vina yat syan, maya bhutam caracaram

(he) *arjuna* - O Arjuna; *ca* - and; *yat* - whatever is; *bijam* - the root cause; *sarva-bhutanam* - of all beings; *aham tat api* - that also is Me. *yat tat syat* - Whatever there may be; *cara-acaram* - moving and stationary; *na asti* - there is not; *bhutam* - any object or living entity; *maya vina* - without Me.

39 O Arjuna, whatever has been considered the origin of all beings - I am certainly that. No stationary or moving being, object or soul, can exist separately from Me.

10.40

nanto 'sti mama divyanam, vibhutinam parantapa

esa tuddesatah prokto, vibhuter vistaro maya

(he) *parantapa* - O chastiser of the enemy; *na asti* - there is no; *antah* - end; *mama divyanam-vibhutinam* - to My supernatural opulences. *esah tu* - Nevertheless; *vistarah* - the expanse; *vibhuteh* - of these opulences; *prokta* - was mentioned; *maya* - by Me; *uddesatah* - only in brief.

40 O conqueror of the enemy, there is no end to My superexcellent opulences. Only for your edification have I described a few of them.

10.41

yad yad vibhutimat sattvam, srimat urjitam eva va

tat tad evavagaccha tvam, mama tejo 'msa-sambhavam

eva - Certainly; *yad yad* - any and every; *vibhutimat* - majestic; *srimat* - beautiful; *va* - or; *urjitam* - mighty; *sattvam* - object; *tvam* - you; *avagaccha eva* - should certainly know; *tat tat* - all those objects; *amsa-sambhavam* - as born of a fraction; *mama tejah* - of My power.

41 Know for certain that whatever is sublime, beautiful, and magnificent is born from a mere fraction of My potency.

10.42

athava bahunaitena, kim jnatena tavarjuna

vistabhyaham idam krtsnam, ekamsena sthito jagat

(he) arjuna - O Arjuna; *athava* - otherwise; *tava kim* - what is your necessity; *etena jnatena* - of this knowledge; *bahuna* - elucidated by different examples? *vistabhya* - Supporting; *idam* - this; *krtsnam* - whole cognizant and non-cognizant; *jagat* - universe; *aham sthitah* - I remain situated; *eka-amsena* - by a fractional expansion, as the indwelling Supreme Soul of material nature.

42 But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Maha-Visnu (Karanarnavasayi Visnu), I remain supporting this entire universe of moving and stationary beings.

end of tenth chapter **The Great Treasure Vibhuti Yoga**

11 Chapter The Vision of the Universal Form

Visva Rupa Darsana Yoga

11.1

sri arjuna uvaca

mad anugrahaya paraman, guhyam adhyatma-samjnitam

yat tvayoktam vacas tena, mohoh 'yam vigato mama

sri arjunah uvaca - Arjuna said: *ayam* - this; *mohah* - ignorance of Your supreme nature; *mama* - of mine; *vigatah* - has been dispelled; *tena* - by that; *paramam* - extremely; *guhyam* - hidden; *vacah* - instruction; *adhyatma-samjnitam* - regarding Your personal glories; *yat* - which; *uktam* - was spoken; *tveya* - by You; *mat-anugrahaya* - being merciful upon me.

1 Arjuna said: Only by Your mercy has Your hidden treasure been revealed to me. My ignorance of Your supreme nature has now been completely dispelled.

11.2

bhavapyayau hi bhutanam, srutau vistaraso maya

tvattah kamala-patraksa, mahatmyam api cavyayam

(he) *kamala-patra-aksa* - O Lord Krsna, whose eyes are like the petals of the lotus flower; *hi* - certainly; *vistarasa* - in an elaborate way; *bhava-apyayau* - the matter of creation and dissolution; *bhutanam* - of all beings; *srutau* - has been heard; *mayā* - by me; *tvattā* - from You. *ca* - And; (*tava*) - Your; *avyayam* - imperishable; *mahatmyam* - glories; (*srutam*) *api* - have also been heard.

2 O beautiful lotus-eyed Lord, now I have heard Your elaborate and conclusive description of the truth concerning the creation and dissolution of the living beings, and I have also heard of Your eternal, inexhaustible glories.

11.3

evam etad yathattha, tvam atmanam paramesvara

drastum icchami te rupam, aisvaram purusottama

(he) *parama-isvara* - O Supreme Lord; *yatha* - as; *tvam* - You; *attha* - have spoken; *atmanam* - about Your almighty majesty; *evam* - this is certainly; *etat* - so. (*tathapi*) - Nevertheless; (he) *purusa-uttama* - O Supreme Person; (*aham*) *icchami* - I wish; *drastum* - to actually see; *te* - Your; *aisvaram* - almighty majestic; *rupam* - form.

3 O Lord, the manner in which You have described to me Your absolute supremacy is certainly as it is. Yet I long to actually see, O Purusottama, that almighty form of Yours.

11.4

manyase yadi tac chakyam, mayā drastum iti prabho

yogesvara tato me tvam, darsayatmanam avyayam

(he) prabho - O Lord; *yadi* - if; *tvam manyase* - You consider; *iti* - that; *maya* - I; *sakyam* - will be able; *drastum* - to see; *tat* - that almighty form; *tatah* - then; *(he) yoga-isvara* - O all-powerful one; *darsaya* - please exhibit; *avyayam atmanam* - Your imperishable Self; *me* - to me.

4 O Lord of all mystic power, I implore Thee, please exhibit Your almighty, imperishable form, if You think that I shall be able to behold it.

11.5

sri bhagavan uvaca

pasya me partha rupani, sataso 'tha sahasrasah

nana-vidhani divyani, nana-varnakrtani ca

sri bhagavan uvaca - The Supreme Lord said: *(he) partha* - O Partha; *(tvam) pasya* - you (will now) see; *me* - My; *satasah* - hundreds; *atha sahasrasah* - and thousands of; *divyani* - divine; *rupani* - forms; *nana-vidhani* - of many types; *nana-varna-akranni ca* - and many colors and shapes.

5 The Supreme Lord said: O Partha, you will behold My

hundreds of thousands of variegated, multi-colored, and multiform divine expansions.

11.6

pasyadityan vasun rudran, asvinau marutas tatha

bahuny adrsta-purvani, pasyascaryani bharata

(he) *bharata* - O descendant of Bharata; *pasya* - you (will) see; *adityan* - the twelve Adityas; *vasun* - the eight Vasus; *rudran* - the eleven Rudras; *asvinau* - the pair of Asvini-kumaras; *tatha marutah* - and the forty-nine Vayus. (*tvam*) - You; *pasya* - (will also) see; *bahuni* - many; *ascaryani* - forms, all wonderful; *adrsta-purvani* - and hitherto unseen.

6 O Bharata, you will see all the forms of Aditya, Vasu, Rudra, the Asvini-kumara twins, the forty-nine forms of Vayu, and many others. You will also see all the many wondrous forms which are hitherto unseen.

11.7

ihaikastham jagat krtsnam, pasyadya sa-caracaram

mama dehe gudakesa, yac canyad drastum icchasi

(he) *gudakesa* - O conqueror of sleep; *krtsnam* - the whole; *jagat* - universe; *sa-cara-acaram* - including moving and stationary beings; *eka-stham* - is situated in only one place; *iha dehe* - in this body; *mama* - of Mine; *ca* - and; *yat* - your victory and defeat or whatever; *anyat* - else (*tvam*) - you; *icchasi* - wish; *drastum* - to see; *pasya* - (you will) behold; (*tadapi*) - that also; *adya* - today.

7 O vigilant Arjuna, the whole universe of moving and stationary beings, your future prospect of victory or defeat, or whatever you desire to see - you will behold simultaneously in this singular form of Mine.

11.8

na tu mam sakyase drastum, anenaiva sva-caksusa

divyam dadami te caksuh, pasya me yogam aisvaram

tu - But; *anena* - by these; *sva-caksusa eva* - present eyes of yours; (*tvam*) - you; *na dakyase* - will not be able; *drastum* - to see; *mam* - Me. *dadami* - (Therefore) I give; *te* - you; *divyam* - supernatural; *caksuh* - eyes. *pasya* - Just see; *me* - My; *aisvaram* - almighty; *yogam* - mystic power.

8 You will not be able to see Me through your present eyes, and therefore I give you supernatural vision by which to behold My almighty, supreme absolute power.

11.9

sanjaya uvaca

evam uktva tato rajan, maha-yogesvaro harih

darsayamasa parthaya, paramam rupam aisvaram

sanjaya uvaca - Sanjaya said: (*he*) *rajan* - O King Dhrtarastra; *uktva* - speaking; *evam* - in this way; *maha-yoga-isvarah* - the omnipotent; *harih* - Sri Krsna; *tatah* - then; *darsayamasa* - revealed; *paramam* - His supreme; *aisvaram* - almighty; *rupam* - form; *parthaya* - to Arjuna.

9 Sanjaya said: O King Dhrtarastra, thus speaking to Arjuna, the Almighty

Omnipotent Lord Sri Hari exhibited His form of supreme universal Lordship.

11.10-11

aneka-vaktra-nayanam, anekadbhuta-darsanam aneka-divyabharanam, divyanekodyatayudham

divya-malyambara-dharam, divya-gandhanulepanam sarvascaryamayam devam, anantam visvato-mukham

(harih) - The Lord; (rupam darsayamasa) - exhibited the form; aneka-vaktra-nayanam - of many faces, many, many eyes; aneka-adbhuta-darsanam - many wonders; aneka-divya-abharanam - decorated with many dazzling ornaments; divya-aneka-udyata-ayudham - armed with many gleaming weapons; divya-malya-ambara-dharam - resplendently garlanded and finely attired; divya-gandha-anulepanam - anointed with celestial fragrant substances; sarvascarya-mayam - and characterized by completely astonishing; anantam - unlimited; devam - radiant; visvatah-mukham - omnipresence.

10-11 The Supreme Lord exhibited His universal form of unlimited faces and eyes, and endless miraculous revelations. Many dazzling ornaments adorned His body, and He was armed with many gleaming weapons. Superbly dressed in fine garments, resplendently garlanded, and anointed with celestial fragrant substances, His astounding effulgence and presence pervaded all around.

11.12

divi surya-sahasrasya, bhaved yugapad utthita

yadi bhah sadrsi sa syad, bhasas tasya mahatmanah

yadi - If; *yugapat* - simultaneously; *bhah* - the effulgence; *surya-sahasrasya* - of a thousand suns; *utthita-bhavet* - arose; *divi* - in the sky; (*tarhi*) - then, *syat* - perhaps; *sa* - that effulgence; *sadrsi* - would be comparable with; *bhasah* - the effulgence; *tasya maha-atmanah* - of that universal Supreme Personality.

12 The radiance of a thousand rising suns might resemble something of the effulgence of that universal form of the Supreme Lord.

11.13

tatraika-stham jagat krtsnam, pravibhaktam anekadha

apasyad deva-devasya, sarire pandavas tada

tada - Then; *tatra* - there on that battlefield; *pandavah* - Arjuna; *apasyat* - could glimpse; *krtsnam* - the whole; *jagat* - universe; *eka-stham* - situated in one place; *aneka-dha* - variously; *pravibhaktam* - divided; *sarire* - in the body; *deva-devasya* - of the demigods and the Supreme Lord, Sri Krsna.

13 At that moment, there on the battlefield, Arjuna could see the whole universe reposed in a single place, yet divided into many facets, all within the form of Lord Sri Krsna, the Supreme God of gods.

11.14

tatah sa vismayavisto, hrsta-roma dhananjayah

pranamya sirasa devam, krtanjalir abhasata

tatah - After that; *(san)* - being; *vismaya-avistah* - overwhelmed with astonishment; *hrsta-romah* - and experiencing ecstatic tingling; *sah dhananjayah* - that Arjuna; *sirasa* - with bowed head; *pranamya* - offering obeisances; *(tam) devam* - unto that Lord Sri Krsna; *abhasata* - began to speak; *krta-anjalih* - with hands folded in prayer.

14 Seeing that amazing form, wonderstruck Arjuna, his whole body tingling in ecstasy, bowed his head in obeisance to Lord Sri Krsna, the Supreme God of all gods. His hands folded in prayer, Arjuna began to speak.

11.15

arjuna uvaca

pasyami devams tava deva dehe

sarvams tatha bhuta-visesa-sanghan

brahmanam isam kamalasana-stham

rsims ca sarvan uragams ca divyan

arjunah uvaca - Arjuna said: *(he) deva* - O Lord; *(aham) pasyami* - I see; *tava dehe* - within Your body; *sarvan* - all; *devan* - the demigods; *tatha* - and; *bhuta-visesa-sanghan* - all species born of wombs, eggs, seeds and fermentation; *divyan rsin* - transcendental sages; *sarvan* - all; *uragan* - the serpents; *isam ca* - and Mahadeva; *brahmanam ca* - and also Lord Brahma; *kamala-asana-stham* - who is seated on the lotus flower.

15 Arjuna said: O Lord of magnificent form, in Your body I can see the demigods, all species of life, transcendental sages and serpents, as well as Mahadeva, and Lord Brahma who is seated on the lotus flower.

11.16

aneka-bahudara-vaktra-netram

pasyami tvam sarvato 'nanta-rupam

nantam na madhyam napunas tavadim

pasyami visvesvara visva-rupa

(he) visva-isvara - O Lord of the universe; *(he) visva-rupa* - O universal form; *(aham) pasyami* - I see; *tvam* - You; *ananta-rupam* - of unlimited form; *sarvatah* - in all directions; *aneka-bahu-udara-vaktra-netram* - with Your many arms, many bellies, many faces, and many eyes. *punah* - But; *(aham) pasyami* - I see; *na adim* - no beginning; *na madhyam* - no middle; *na antam* - and no end; *tava* - of You.

16 O Lord of the universe! O universal form! In all directions I see Your unlimited body of many arms, bellies, eyes and faces - yet I cannot catch a glimpse of Your beginning, middle, or end.

11.17

kiritinam gadinam cakrinam ca

tejorasim sarvato diptimantam

pasyami tvam durniriksyam samantad

diptanalarka-dyutim aprameyam

samantat - Certainly in all directions; (*aham*) *pasyami* - I see; *tvam* - You; *kiritinam* - who are adorned with crowns; *gadinam* - wielding clubs; *ca* - and; *cakrinam* - discs; *sarvatah-diptimantam* - and of all-illuminating, *tejah-rasim* - concentrated effulgent nature; *dipta-anala-arka-dyutim* - like blazing fire and radiant sun; (*atah*) - and therefore; *durniriksyam* - difficult to behold; *aprameyam* - and indeterminable.

17 Resplendent with crowns, wielding clubs and disc weapons - everywhere! do I see Your all-illuminating, effulgent image, radiant as blazing fire and sun, therefore very difficult to behold and completely beyond imagination.

11.18

tvam aksaram paramam veditavyam

tvam asya visvasya param nidhanam

tvam avyayah sasvata-dharma-gopta

sanatanas tvam puruso mato me

tvam paramam aksaram - You are Parabrahman; *veditavyam* - knowable by the Vedas. *tvam param* - You are the only; *nidhanam* - reservoir; *asya visvasya* - of this universe. *tvam avyayah* - You are the imperishable; *sasvata-dharma-gopta* - preserver of Vedic *sanatana-dharma*, eternal religion; *tvam sanatanah* - You are the eternal; *purusah* - Supreme Personality; (*iti*) - this is; *me* - my, *matah* - conviction.

18 You are the personification of the Supreme Absolute Truth which is knowable by the Vedas, You are the exclusive reservoir of this universe, and You are the imperishable preserver of the eternal religion mentioned in the Vedas. You are certainly the eternal Supreme Personality, and this is my firm conviction.

11.19

anadi-madhyantam ananta-viryam

ananta-bahum sasi-surya-netram

pasyami tvam dipta-hutasa-vaktram

sva-tejasa visvam idam tapantam

anadi-madhyanta-m - Without beginning, middle, and end *ananta-viryam* - unlimitedly powerful; *ananta-bahum* - possessing unlimited arms; *sasi-surya-netram* - and eyes like the sun and moon, *dipta-hutasa-vaktram* - with a countenance like blazing fire; (*aham*) *pasyami* - I see; *tvam* - You; *tapantam* - the one who sears; *idam visvam* - this universe; *sva-tejasa* - by Your intense radiance.

19 Without beginning, middle, and end, unlimitedly powerful and possessing countless arms. with eyes like the sun and moon, and a countenance like blazing fire - I see You searing the universe by Your intense radiance.

11.20

dyav aprthivyor idam antaram hi
vyaptam tvayaikena disas ca sarvah
drstvadbhutam rupam idam tavogram
loka-trayam pravyathitam mahatman

hi - Certainly; *idam* - this; *antaram* - space between; *dyauaprthivyoh* - the heavenly planets and Earth; *sarvah disah ca* - and all directions; *vyaptam* - are pervaded; *tvaya* - by You; *ekena* - alone. (*he*) *maha-atman* - O great personality; *drstva* - seeing; *idam* - this; *adbhutam* - astonishing; *ugram* - and ghastly; *rupam* - form; *tava* - of Yours; *lokatrayam* - all beings situated in the three worlds; *pravyathitam* - are greatly fearful (I see).

20 You alone pervade all directions and all space between heaven and Earth. O universal form, seeing this astonishing and ghastly form of Yours, all the residents of the three worlds are greatly fearful.

11.21

ami hi tvam sura-sangha visanti
kecid bhitah pranjalayo grnanti
svastity uktva maharsi-siddha-sanghah
stuvanti tvam stutibhih puskalabhih

ami - All these; *sura-sanghah* - demigods; *visanti* - are entering; *tvam hi* - into You. *kecit* - Some; *bhitah (santah)* - being afraid; *grnanti* - are offering prayers; *pranjalayah* - with cupped palms. *su-asti iti uktva* - "Let all auspiciousness be upon the universe" - saying this; *maha-rsi-siddha-sanghah* - the great sages and

perfected beings; *stuvani* - are offering prayers; *tvam* - unto You; *puskalabhih* - by superb; *stutibhih* - worshipful verses.

21 All these demigods are entering into You, some fearfully offering You prayers with cupped palms. The great sages and perfected beings are offering choice, worshipful prayers unto You, saying, "Let all auspiciousness be upon the universe."

11.22

rudraditya vasavo ye ca sadhya

visve 'svinau marutas cosmapas ca

gandharva-yaksasura-siddha-sangha

viksante tvam vismitas caiva sarve

rudra-adityah - The Rudras and the Adityas; *vasavah* - the Vasus; *ye ca (nama)* - and those known as; *sadhya* - the Sadhyas; *visve* - the Visvadevas; *asvinau* - the pair of Asvini-kumaras; *marutah ca* - and the Vayu demigods; *usma-pah ca* - and the forefathers; *gandharva-yaksaasura-siddha-sanghah ca* - and also the Gandharvas, Yaksas, Asuras and perfected beings; *eva* - certainly; *(te) sarve* - they all; *viksante* - behold; *tvam* - You; *vismitah* - in amazement.

22 The demigods known as Rudra, Aditya, Vasu, Sadhya, Visvadeva, the Asvini-kumara twins, deities of the air, deities of the forefathers, the Gandharva, Yaksa, Asura, and Siddha races - indeed, they all behold You in amazement.

11.23

rupam mahat te bahu-vaktra-netram

maha-baho bahu-bahuru-padam

bahudaram bahu-damstra-karalam

drstva lokah pravyathitas tathaham

(he) *maha-baho* - O mighty hero, Krsna; *lokah* - all; *tatha aham* - including myself; *pravyathitah* - are greatly fearful; *drstva* - seeing; *te* - Your; *mahat* - enormous; *rupam* - form; *bahu-vaktra-netram* - of manifold faces and eyes; *bahu-bahu-uru padam* - many arms, thighs, and feet; *bahu-udaram* - many bellies; *bahu-damstra-karalam* - and ghastly by the appearance of many teeth.

23 O Almighty One, seeing Your colossal form of many faces, eyes, arms, legs, feet, and bellies, ghastly with its many teeth - all beings, including myself, are terrified.

11.24

nabhah-sprsam diptam aneka-varnam

vyattananam dlpta-visala-netram

drstva hi tvam pravyathitantaratma

dhrtim na vindami samam ca visno

(he) *visno* - O pervader of the universe; *drstva* - seeing; *tvam* - You; *nabhah-sprsam* - sky-scraping; *diptam* - aglow; *aneka-varnam* - multi-colored; *vyattananam* - of gaping mouth; *dipta-visala-netram* - and glaring, gigantic eyes;

(*aham*) - I; *pravyathita-antah-atma* - of extremely

fearful heart; *na vindami* - cannot achieve; *dhr̥tim* - composure; *samam ca* - or calmness; *hi* - in any way.

24 O universal form! Seeing Your sky-touching, glowing form of myriad colors, of gaping mouth and gigantic glaring eyes, my heart is overwhelmed with fear and I cannot in any way remain composed or calm.

11.25

damstra-karalani ca te mukhani

dr̥stvaiva kalanala-sannibhani

diso na jane na labhe ca sarma

prasida devesa jagan-nivasa

dr̥stva eva - Just by seeing; *te* - Your; *mukhani* - faces and mouths; *damstra-karalani* - ghastly with all their teeth; *kala-anala-sannibhani ca* - and resembling the fire of universal destruction; (*aham*) - I; *na jane* - cannot know, *disah* - the directions; *na labhe* - nor can I find; *sarma ca* - happiness either. (*he*) *deva-isa* - O God of gods; (*he*) *jagat-nivasa* - O shelter of the universe; (*tvam*) *prasida* - may You kindly be merciful to me.

25 Just seeing Your faces resembling the fire of universal annihilation, ghastly with all their terrible teeth, I can no longer distinguish one direction from another, nor can I find peace of mind. O Supreme Lord of all the gods, O shelter of the universe, please be merciful to me.

11.26-27

ami ca tvam dhrtarastrasya putrah

sarve sahaivavanipala-sanghaih

bhismo dronah suta-putras tathasau

sahasmadiyair api yodha-mukhyaih

vaktrani te tvaramana visanti

damstra-karalani bhayanakani

kecid vilagna dasanantaresu

samdrsyante curnitair uttamangaih

ami ca sarve - All these; *putrah* - sons; *dhrtarastrasya* - of Dhrtarastra; *avani-pala-sanghaih saha eva* - verily, along with their allied kings; *tatha* - as well as; *bhismah* - Bhishma; *dronah* - Drona; *asau suta-putrah* - and that Karna; *saha api* - indeed along with; *yodha-mukhyaih* - the chief warriors; *asmadiyaih* - of our party; *tvaramanah* - rushing forward; *visanti* - are entering into; *tvam* - You; *te* - (entering) Your, *bhayanakani* - fearful; *vaktrani* - mouths; *damstra-karalani* - dreadful with their teeth. *kecid* - Some; *samdrsyante* - are actually seen; *curnitaih-uttama-angaih* - with crushed heads; *vilagnah* - stuck; *dasana antaresu* - between the teeth.

26-27 The sons of Dhrtarastra along with their kings, and Bhishma, Drona, that Karna - together with our chief warriors - all are rushing forward to enter into Your dreadful mouths which are ghastly with their teeth. And some are seen with crushed heads trapped between Your teeth.

11.28

yatha nadinam bahavo 'mbu-vegah

samudram evabhimukha dravanti

tatha tavami nara-loka-vira

visanti vaktrany abhito jvalanti

yatha - Just as; *bahavah* - many; *ambu-vegah* - currents of water; *nadinam* - of rivers; *abhimukhah (santah)* - flowing towards the ocean; *eva* - certainly; *dravanti* - enter; *samudram* - into the ocean; *tatha* - similarly; *ami* - all these; *nara-loka-virah* - heroes of human society; *visanti* - are entering; *tava* - Your; *vaktrani* - mouths; *jvalanti* - which are illuminating; *abhitah* - all four directions.

28 As the many currents of rivers flow towards the ocean and finally enter into it, so these heroes of the world are entering the blazing cavity of Your mouths.

11.29

yatha pradiptam jvalanam patanga

visanti nasaya samrddha-vegah

tathaiva nasaya visanti lokas

tavapi vaktrani samrddha-vegah

yatha - As; *patangah* - insects; *samrddha-vegah* - irresistably impelled; *visanti* - enter into; *pradiptam* - blazing; *jvalanam* - fire; *nasaya* - for death; *tatha* -

similarly; *lokaḥ api* - everyone; *saṃrddha-vegah (santah)* - being swiftly impelled; *visanti* - is entering; *tava vaktrani* - into Your mouths; *naśya eva* - to certain death.

29 As moths irresistibly rush to their death into a blazing fire, similarly, all these persons are madly rushing to certain death, entering into Your mouths.

11.30

lelihyase grasamanah samantal

lokan samagran vadanair jvaladbhih

tejobhir apurya jagat samagram

bhasas tavograh pratapanti visno

(he) *visno* - O pervader of the universe; *grasamanah (san)* - being ready to swallow; *samagran* - all these; *lokan* - persons; (*tvam*) - You; *lelihyase* - are completely devouring; *samantat* - all four directions; *jvaladbhih vadanaih* - with Your flaming mouths. *apurya* - Covered; *tava tejobhih* - by Your expansive effulgence; *ugrah* - of severe; *bhasah* - glare; *samagram jagat* - the whole universe; *pratapanti* - is being seared.

30 O Almighty Personality, poised to swallow all these victims, You are voraciously devouring everything with Your flaming mouths. The entire universe is being seared by Your all-pervading, personal glaring effulgence.

11.31

akhyahi me ko bhavan ugra-rupo
namo 'stu te deva-vara prasida
vijnatum icchami bhavantam adyam
na hi prajanami tava pravrttim

akhyahi me - Please tell me; *kah bhavan* - who are You; *ugra-rupah* - of fearsome form? *namah astu* - I offer my obeisances; *te* - unto You. (*he*) *deva-vara* - O Lord of lords; (*tvam*) *prasida* - may You be gracious. (*aham*) *icchami* - I wish; *vijnatum* - to clearly know; *bhavantam* - You; *adyam* - the Original Person; *hi* - since; (*aham*) - I; *na prajanami* - cannot fully comprehend; *tava* - Your; *pravrttim* - mission.

31 O fearsome one, please tell me who You are. O Lord of lords, I offer my obeisances unto You; please be merciful upon me. I wish to know more about You, the Original Person, since it is difficult for me to comprehend the underlying intention of Your actions.

11.32

sri bhagavan uvaca
kalo 'smi loka-ksaya-krt pravreddho
lokan samahartum iha pravrttah
rte 'pi tvam na bhavisyanti sarve
ye 'vasthitah pratyanyikesu yodhah

sri bhagavan uvaca - The Supreme Lord said: (*aham*) *asmi* - I am; *pravreddhah* -

terrible; *kalah* - time; *loka-ksaya-krt* - the destroyer of all beings; *pravrttah* - engaged; *samahartum* - to annihilate; *lokan* - all beings; *iha* - in this world. *ye yodhah* - Of those heroic soldiers; *avasthitah* - present; *pratyanyikesu* - in the opposing army; *tvam rte api* - even if not killed by you; *(te) sarve na bhavisyanti* - not one will be spared.

32 The Supreme Lord said: I am time, the mighty force that vanquishes everyone, and My mission is to devour all who reside in this world. Of all the fighters in the enemy party, even if not slain by you, not one will be spared.

11.33

tasmat tvam uttistha yaso labhasva

jitva satrun bhunksva rajyam samrddham

mayavaite nihatah purvam eva

nimitta-matram bhava savyasacin

tasmat - Therefore; *uttistha* - arise for battle. *tvam* - You; *labhasva* - will gain; *yasah* - the credit; *jitva* - and conquering; *satrun* - the enemy; *bhunksva* - enjoy; *samrddham rajyam* - an unrivaled kingdom. *ete* - All these warriors; *niyatah* - have been killed; *mayavaite* - by Me; *purvam eva* - long, long ago. *(he)* *savyasacin* - O Arjuna, who can even shoot arrows with his left hand; *(tvam)* - you; *bhava* - be; *nimitta-matram* - like an instrument.

33 Therefore take your stand for battle, take the glory, conquer all the enemies, and enjoy a flourishing kingdom. Actually, all these warriors have long before been killed by Me. O Savyasacin, you simply take all the credit.

11.34

dronam ca bhisam ca jayadratham ca

karnam tathanyan api yodha-viran

maya hatams tvam jahi ma vyathistha

yudhyasva jetasi rane sapatnan

tvam - You; *jahi* - kill; *dronam ca* - Drona; *bhisam ca* - Bhishma; *jayadratham* - Jayadratha; *karnam ca* - and Karna; *tatha* - and; *anyan api* - also many other; *yodha-viran* - warriors bent on warfare; *hatan* - (but) already killed; *maya* - by Me. *ma vyathistha* - Do not lament; *yudhyasva* - just fight. *jeta asi* - You'll be able to conquer; *sapatnan* - the enemy; *rane* - in the battle.

34 Slay (again) Dronacarya, Bhishma, Jayadratha, Karna, and the many warriors, all of who have been already killed by Me. Do not hesitate - fight! Without any doubt, you will be able to conquer the enemies.

11.35

sanjaya uvaca

etac chrutva vacanam kesavasya

krtanjali vepamanah kiriti

namaskrtva bhuya evaha krsnam

sagadgadam bhita-bhitah pranamya

sanjayah uvaca - Sanjaya said: *srutva* - Hearing; *etat* - this; *vacanam* - utterance; *kesavasya* - of Lord Krsna; *vepamanah* - trembling; *kiriti* - Arjuna; *krta-anjali* (*san*) - folding his hands; *namah-krtva* - then offering respects; *bhita-bhitah eva* - with a very fearful heart; *bhuyah* - and again; *pranamyā* - offering obeisances; *aha* - spoke; *krsnam* - to Lord Krsna; *sa-gad-gadam* - falteringly.

35 Sanjaya said: After hearing all these things spoken by Lord Kesava, Arjuna, his body trembling, offered Him respects with folded hands. With a fearful heart, again bowing down to the Lord, he began to speak with faltering words.

11.36

arjuna uvaca

sthane hrsikesa tava prakirya

jagat prahrasyaty anurajyate ca

raksamsi bhitani diso dravanti

sarve namasyanti ca siddha-sanghah

arjunah uvaca - Arjuna said: (*he*) *hrsikesa* - O Lord of the senses of all; *jagat* - the whole world; *prahrasyati* - is experiencing ecstasy; *tava prakirya* - by singing Your glories; *ca* - and; *anurajyate* - is feeling devotion. *raksamsi* - The demons; *bhitani (santah)* - being afraid; *dravanti* - are fleeing; *disah* - in all four directions; *ca* - and; *sarve* - all; *siddhasanghah* - the perfected beings; *namasyanti* - are offering respects. (*etacca*) - Certainly all this is; *sthane* - the proper order of things.

36 Arjuna said: O Hrsikesa, the entire universe feels great ecstasy in singing

Your glories, and all achieve love for You. Being afraid, the demons flee in all directions, but the perfected beings offer respectful obeisances unto You. Certainly this is the proper order of things.

11.37

kasmac ca te na nameran mahatman

gariyase brahmano 'py adi-kartre

ananta devesa jagan-nivasa

tvam aksaram sad-asat tat-param yat

(he) maha-atman - O mighty personality; *(he) ananta* - O embodiment of all; *(he) deva-isa* - O God of gods; *(he) jagat-nivasa* - O foundation of the universe; *gariyase* - the worshipable; *adi-kartre ca* - and the creator; *brahmanah api* - of even Lord Brahma; *kasmac* - why; *(sarve) na nameran* - should all not offer respects; *te* - unto You? *tvam aksaram* - You are Brahman, the Absolute; *asat* - the cause; *sat* - and effect; *(tadapi)* - and that also; *yat* - which is; *tat param* - even superior to that Brahman.

37 O mighty personality, O limitless one, O God of gods, O abode of the universe! Why, indeed, should all not offer respects unto You, who are the worshipable father of even Lord Brahma? You are also superior to Your impersonal aspect, which is the (general) cause and effect of everything (in the mundane plane).

11.38

tvam adi-devah purusah puranas

tvam asya visvasya param nidhanam

vettasi vedyam ca param ca dhama

tvaya tatam visvam ananta-rupa

tvam (asi) - You are; *adi-devah* - the original Lord; *puranah purusah* - the Eternal Personality; *tvam asi* - You are; *param* - the only; *nidhanam* - reservoir, the source; *asya visvasya* - of this universe; *vetta* - the knower; *vedyam ca* - and the knowable; *param dhama ca* - and the embodiment of transcendence. *(he)* *ananta-rupa* - O limitless one; *visvam* - the universe; *tatam* - is pervaded; *tvaya* - by You alone.

38 You are the eternal origin of all the demigods, and the only refuge of this universe. You alone are the knower and the knowable, and the embodiment of transcendence. O unlimited one, this whole universe is pervaded by You.

11.39

vayur yamo 'gnir varunah sasankah

prajapatis tvam prapitamahas ca

namo namas te 'stu sahasra-krtvah

punas ca bhuyo 'pi namo namas te

tvam vayuh - You are the presiding demigod of the air; *yamah* - death; *agnih* - fire; *varunah* - the ocean; *sasankah* - and the moon. *(tvam) prajapatih* - You are Lord Brahma; *prapitamahah ca* - and also the father of Lord Brahma. *namah astu* - My obeisances; *te* - unto You; *sahasra-krtvah* - thousands and thousands of times; *punah ca namah* - and again obeisances; *bhuyah api* - and yet again;

namah namah - obeisances, obeisances; *te* - unto You.

39 You are the presiding demigods of the air, death, fire, the ocean, and the moon. You are Brahma, who is the grandfather of all beings, and You are his father as well. Obeisances unto You thousands and thousands of times, again and yet again.

11.40

namah purastad atha prsthatas te

namo 'stu te sarvata eva sarva

ananta-viryamita-vikramas tvam

sarvam samapnosi tato 'si sarvah

(*he*) *sarva* - O embodiment of all; *namah* - my obeisances; *te* - unto You; *purastat* - from the front; *atha* - and; *prsthatas* - from the rear. *namah astu* - I offer obeisances, *te* - unto You; *eva* - indeed; *sarvatah* - from all directions. (*he*) *ananta-virya* - O personality of unlimited potency; *amita-vikramah* - immeasurably powerful; *tvam* - You; *samapnosi* - remain completely pervading; *sarvam* - the whole universe; *tatah* - and as such; *asi* - You are; *sarvah* - everything.

40 O embodiment of all, my obeisances unto You from the front, from behind, and from all sides. O endless almighty, You are everything, because by unlimited potency You are pervading the entire universe.

11.41-42

sakheti matva prasabham yad uktam

he krsna he yadava he sakheti

ajanata mahimanam tavedam

maya pramadat pranayena vapi

yac cavahasartham asatkrto 'si

vihara-sayyasana-bhojanesu

eko 'thavapy acyuta tat-samaksam

tat ksamaye tvam aham aprameyam

ajanata - Not knowing; *tava* - Your; *mahimanam* - glories, *idam ca* - and this, Your universal form; *pramadat* - and due to delusion; *pranayena va api* - or due to affection; *sakha iti matva* - thinking of You as a friend; *yad uktam* - that which has been uttered; *prasabham* - impulsively and presumptuously; *maya* - by me; *iti* - in this way; *he krsna* - "O Krsna; *he yadava* - O Yadava; *he sakhe* - O friend"; (*he*) *acyuta* - O infallible one; *yad asat-krtah asi* - and that disrespect which has occurred; *avahasa-artham* - in jest; *vihara-sayya-asana-bhojanesu* - at the times of relaxing, resting, sitting, and eating, etc.; *ekah* - alone; *athava* - or; *api* - also; *tat-samaksam* - directly before other companions; *tat* - (for) all those things; *aham* - I; *tvam aprameyam ksamaye* - am begging You, who are inconceivably powerful, to kindly forgive me.

41-42 Due to delusion and affection I have rashly addressed You as "Krsna," "Yadava," or "friend," not knowing Your glories and this mighty universal form of Yours. O infallible one, I have also disrespected You in jest while sporting, resting, sitting, or eating and so on, either alone with You or before other companions. Therefore, I am begging You, who are inconceivably powerful, to kindly forgive me for all these offenses.

11.43

pitasi lokasya caracarasya

tvam asya pujyas ca gurur gariyan

na tvat-samo 'sty abhyadhikah kuto 'nyo

loka-traye 'py apratima-prabhava

(he) apratima-prabhava - O incomparably glorious one; *asya lokasya* - of this universe; *cara-acarasya* - of moving and stationary beings; *tvam asi* - You are; *pita* - the father; *pujyah* - the worshipable; *guruh* - teacher; *ca* - and; *gariyan* - more venerable than that also. *(atah)* - Therefore; *api* - certainly; *na asti* - there is no one; *tvat-samah* - equal to You; *lokatraye* - within the three worlds; *kutah* - so wherefrom will be; *anyah* - another; *abhyadhikah* - superior to You?

43 O almighty without a second, You are the father of the whole world of moving and stationary beings, the object of worship, the preceptor - and You are superior to all these as well. Therefore within these three worlds no one can be Your equal, not to speak of Your superior.

11.44

tasmat pranamya pranidhaya kayam

prasadaye tvam aham isam idyam

piteva putrasya sakheva sakhyuh

priyah priyayarhasi deva sodhum

(he) *deva* - O Lord; *tasmat* - therefore; *kayam pranidhaya* - prostrating my body on the ground; *pranamya* - offering my obeisances; *aham prasadaye* - I am propitiating; *tvam* - You; *idyam* - the worshipable; *isam* - Lord. *iva* - As; *pita* - a father; (*aparadham sahate*) - forgives the offenses; *putrasya* - of a son; *iva* - and as; *sakha* - a friend; (*aparadham sahate*) - forgives the offenses; *sakhyuh* - of a friend; (*iva*) - and as; *priyah* - a lover; (*aparadham sahate*) - forgives the offenses; *priyayah* - of the beloved; (*tatha*) - similarly; (*tvam*) - You; *arhasi* - please be merciful; *sodhum* - and forgive; (*mama*) - my; (*aparadham*) - offenses.

44 O Lord, like a stick fallen on the ground I prostrate my body before You, praying for Your mercy, since You are my worshipable master. As a father, friend, or lover forgives the offenses of his son, companion, or beloved, please be merciful and similarly forgive my offenses to You.

11.45

adrsta-purvam hrsito 'smi drstva

bhayena ca pravyathitam mano me

tad eva me darsaya deva rupam

prasida devesa jagan-nivasa

(he) *deva* - O Lord; *drstva* - by seeing; (*idam*) *adrsta-purvam* - this previously unseen universal form of Yours; *hrsitah asmi* - I have become gladdened; *ca* - and then again; *me* - my; *manah* - mind; *bhayena pravyathitam* - is distraught with fear. (he) *deva-isa* - O God of gods; (he) *jagat-nivasa* - O foundation of the universe; *prasida* - may You be gracious; *darsaya* - to show; *me* - me; *tat eva rupam* - Your four-armed form.

45 O Lord, although I have become gladdened to behold this universal form of Yours which I have never seen before, my mind is distraught with fear. Therefore, O God of gods, please reveal Your previous four-armed form. O Jagannivasa! May You be gracious upon me.

11.46

kiritinam gadinam cakra-hastam

icchami tvam drastum aham tathaiva

tenaiva rupena catur-bhujena

sahasra-baho bhava visva-murte

aham - I; *icchami* - wish; *drastum* - to see; *tvam* - You; *tatha eva* - just as previously; *kiritinam* - with crown; *gadinam* - club in hand; *cakra-hastam* - and holding the disc. *(he) sahasra-baho* - O Lord of a thousand arms; *(he) visva-murte* - O universal form; *bhava* - may You appear; *tena catuh-bhujena rupena eva* - in that form of four arms.

46 I wish to see You as I have seen You before, with a crown on Your head, Your hands bearing a club and disc. O Lord of a thousand arms, O universal form, may You graciously appear in that four-armed form.

11.47

sri bhagavan uvaca

maya prasannena tavarjunedam

rupam param darsitam atma-yogat

tejomayam visvam anantam adyam

yan me tvad-anyena na drsta-purvam

sri bhagavan uvaca - The Supreme Lord said: *(he) arjuna* - O Arjuna; *prasannena* - being satisfied; *idam* - this; *tejah-mayam* - effulgent; *anantam* - unlimited; *adyam* - and primeval; *param* - supreme; *visvam* - universal; *rupam* - form; *me* - of Mine; *yat* - which; *na drsta-purvam* - could not be seen previously; *tvat-anyena* - by anyone except you; *darsitam* - has been shown; *tava* - to you; *maya* - by Me; *atma-yogat* - by My potency of yoga-maya.

47 The Supreme Lord said: O Arjuna, being pleased with you, I have today revealed this effulgent, all-pervading, unlimited, and primeval form, by My divine potency. This foremost universal form has never been seen by anyone else before.

11.48

na veda-yajnadhyayanair na danair

na ca kriyabhir na tapobhir ugraih

evam rupah sakya aham nrloke

drastum tvad-anyena kuru-pravira

(he) kuru-pravira - O foremost warrior of the Kauravas; *nr-loke* - in this world; *aham* - I; *na sakyah* - cannot; *drastum* - be seen; *evam rupah* - in such a universal form; *tvat-anyena* - by anyone unlike you, anyone devoid of devotion; *na veda-yajna-adhyayanaih* - neither by dint of study of the Vedas or study of the Vedic system of sacrifice; *na danaih* - nor by giving land, etc. in charity; *na ca kriyabhih ugraih tapobhih* - nor by performance of the ritualistic Vedic fire

sacrifice and severe austerities such as the *Candrayana* vow.

48 O Arjuna, best of the Kauravas, in this world no one but you can see this universal form of Mine, which cannot be perceived either by the performance of Vedic sacrifice, charity, study, rituals, or severe austerities.

11.49

ma te vyatha ma ca vimudha-bhavo

drstva rupam ghoram idrn mamedam

vyapetabhih prita-manah punas tvam

tad eva me rupam idam prapasya

te vyatha ma (astu) - May you not be afflicted with fear any longer; *drstva* - by seeing; *mama rupam* - My universal form; *idrk idam ghoram* - of such ghastly feature; *ca* - and; *ma (astu)* - do not be; *vimudha-bhavah* - bewildered. *vyapetabhih (san)* - Being free of fear; *prita-manah* - and, contented; *tvam* - you; *eva* - certainly; *prapadya* - may perfectly see; *idam* - this; *tat rupam* - particular four-armed form; *me* - of Mine; *punah* - once again.

49 Let not your fear and bewilderment remain, which has arisen from the vision of My ghastly universal form. With a peaceful, contented heart, perfectly see My four-armed form once again.

11.50

sanjaya uvaca

ity arjunam vasudevas tathoktva

svakam rupam darsayamasa bhuyah

asvasayamasa ca bhitam enam

bhutva punah saumya-vapur mahatma

sanjayah uvaca - Sanjaya said: *uktva* - Speaking; *iti* - in this way; *arjunam* - to Arjuna; *vasudevah* - Sri Krsna; *bhuyah* - again; *darsayamasa* - exhibited; *tatha* *svakam rupam* - that four-armed form of His. *punah ca* - And once again; *bhutva* - appearing; *maha-atma* - as the supremely merciful Sri Krsna; *saumya-vapuh* - of two-armed form, clothed in yellow and other well-known beautiful features; *asvasayamasa* - He pacified; *enam bhitam* - that fearful Arjuna.

50 Sanjaya said: Having thus spoken to Arjuna, Krsna exhibited His form (of four-armed feature, in order to fulfill Arjuna's prayer). Thereafter, the Lord once again revealed His sweet personality - the most merciful Lord, Sri Krsna (of charming human features, wearing yellow cloth and recognizable by His features of divine beauty), thus reassuring the fearful Arjuna.

11.51

arjuna uvaca

drstvedam manusam rupam, tava saumyam janardana

idanim asmi samvrttah, sa-cetah prakrtim gatah

arjunah uvaca - Arjuna said: *(he) janardana* - O Sri Krsna; *drstva* - seeing; *idam* - this; *saumyam* - charming; *manusam* - two-armed, human-featured; *rupam* -

form; *tava* - of Yours; *idanim* - now; *sa-cetah samvrttah* - my heart has become fulfilled; *prakrtim gatah asmi* - and pacified.

51 Arjuna said: O Janardana, my heart is fulfilled upon seeing Your charming form of human features. My fear is dispelled, and my inner peace has returned.

11.52

sri bhagavan uvaca

sudurdarsam idam rupam, drstavān asi yaṁ mama

deva apy asya rupasya, nityam darsana-kāṅkṣiṇaḥ

sri bhagavan uvaca - The Supreme Lord said: *idam rupam* - this *sac-cid-ananda* two-armed humanlike form; *mama* - of Mine; *yaṁ* - which; *(tvam)* - you; *drstavān asi* - are seeing; *su-durdarsam* - is very, very rarely seen. *devaḥ api* - Even the demigods; *nityam darsana-kāṅkṣiṇaḥ* - constantly aspire for a glimpse; *asya rupasya* - of this form.

52 The Supreme Lord said: O Arjuna, the chance to see Me as you are now seeing Me before you, is very, very rarely attained. Even the gods constantly aspire for a glimpse of this humanlike form of truth, consciousness, and beauty.

11.53

naḥam vedair na tapasa, na dānena na cejyaya

sakya evam-vidho drastuṁ, drstavān asi yaṁ mama

na vedaih - Neither by deep study of the Vedas; *na tapasa* - nor by torturous austerities such as the *Candrayana* vow; *na danena* - nor by giving away land, etc. in charity; *na ijjaya ca* - nor by great sacrifices such as Agnistoma; (*kascit*) *sakyah* - is anyone able; *drastum aham* - to see Me; *evam-vidhah mama* - in such an eternal form of Mine of human features; *yat* - as; (*tvam*) - you; *drstavan asi* - are seeing.

53 Neither by study of the Vedas, nor by austerity, charity, or sacrifice, can anyone behold My eternal humanlike form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you.

11.54

bhaktya tv ananyaya sanya, aham evam-vidho 'rjuna

jnatum drastum ca tattvena, praveṣṭum ca parantapo

(*he*) *parantapa* - O conqueror of the enemy; (*he*) *arjuna* - O Arjuna; *tu* - although I am extremely difficult to see; *evam-vidhah* - in this particular form; *aham sanya (asmi)* - I can be; *tattvena* - factually; *jnatum* - known; *drastum ca* - and seen; *praveṣṭum ca* - and joined in My pastimes; *ananyaya* - by exclusive or undivided; *bhaktya* - devotion; (*bhaktena*) - by the pure devotee.

54 O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes.

11.55

mat-karma-kṛn mat-paramo, mad-bhaktah sanga-varjitah

nirvairah sarva-bhutesu, yah sa mam eti pandava

(he) pandava - O son of Pandu; *yah* - whoever; *mat-karma-kṛt* - is a performer of all actions for Me alone; *(yah) mat-paramah* - and for whom I alone am the supreme goal; *(yah) mat-bhaktah* - and who is engaged in devotional practices beginning with hearing My glories; *sanga-varjitah* - indifferent to all sensuousness; *nirvairah* - and devoid of enmity; *sarva-bhutesu* - towards all living beings; *sah* - such a person; *eti* - attains; *mam* - Me.

55 O Arjuna, one who performs duties only for My service, accepts Me as the supreme shelter, engages in the devotional practices, remains detached from the mundane plane and free from enmity toward all beings - such a person surely reaches Me.

end of eleventh chapter **The Vision of the Universal Form Visva Rupa
Darsana Yoga**

12 Chapter The Path of Devotion

Bhakti Yoga

12.1

arjuna avaca

evam satata-yukta ye, bhaktas tvam paryupasate

ye capy aksaram avyaktam, tesam ke yoga-vittamah

arjunah uvaca - Arjuna said: *ye bhaktah* - Those devotees who; *evam* - in this way; (*santah*) - being; *satata-yukta* - constantly engaged in exclusive devotion unto You; *paryupasate* - worship; *tvam* - You directly, Syamasundara; *ca api* - and on the other hand; *ye* - all those devotees who; (*paryupasate*) worship; *avyaktam* - the impersonal or nondifferentiative aspect of; *aksaram* - Brahman, the Absolute; *tesam* - of these two types of yogis (jnana-yogi and bhakti-yogi); *ke* - who; *yoga-vittamah* - is the best knower of yoga?

1 Arjuna inquired: You have now described the devotees who engage in Your exclusive devotional service and worship You (as Syamasundara, Your original humanlike form). You have also mentioned others who concentrate upon the impersonal aspect of the Absolute. Please tell me, which of the two is the superior?

12.2

sri bhagavan uvaca

mayy avesya mano ye mam, nitya-yukta upasate

sraddhaya parayopetas, te me yuktatama matah

sri bhagavan uvaca - The Supreme Lord said: *ye* - Those who; *sraddhaya upetah* - are endowed with faith; *paraya* - of a type transcendental to the modes of material nature; *avesya* - and have absorbed; *manah* - the mind; *mayi* - in thought of My form of Syamasundara; *nitya-yuktah (santah)* - having become engaged in constant, exclusive devotional service; *(iti)* - thus; *upasate* - worship; *mam* - Me; *te* - they, *yuktatamah* - are the most superior yogis of all. *(iti)* - This is; *me* - My; *matah* - opinion.

2 The Supreme Lord said: Those who, with unalloyed faith fully absorb their consciousness in thought of this divine Syamasundara form of Mine, and worship Me constantly by the path of exclusive devotion, are definitely the most superior knowers of divine unity (yoga). Indeed, this is My opinion.

12.3-4

ye tv aksaram anirdesyam, avyaktam paryupasate

sarvatra-gam acintyam ca, kutastham acalam dhruvam

sanniyamyendriya-gramam, sarvatra sama-buddhayah

te prapnuvanti mam eva, sarva-bhuta-hite ratah

ye tu - But those who; *sanniyamya* - completely control; *indriya-gramam* - all the senses; *sama-buddhayah* - and adopt equal vision; *sarvatra* - towards

everything; *ratah (santah)* - having become dedicated; *sarva-bhuta-hite* - to the practice of deeds for the welfare of all beings; *(iti)* - thus; *pariyupasate* - worship; *(me)* - My; *anirdesyam* - indescribable; *sarvatra-gam* - all-pervading; *acintyam* - inconceivable; *kuta-stham* - unchanging; *acalam* - unflickering; *dhruvam* - eternal; *aksaram ca* - and impersonal, nondifferentiative Brahman; *avyaktam* - which is devoid of material form and attributes; *te eva* - certainly they also; *prapnuvanti* - reach; *mam* - My glowing effulgence which emanates from My divine form.

3-4 However, those who fully control their senses, adopt the vision of equality towards everything, engage in deeds for the welfare of all beings, and engage in the worship of the indefinable, formless, attributeless, neverincreasing, neverdecreasing, all-pervading, and eternal impersonal aspect of the Absolute - they can also approach Me. That is, they attain to My personal dazzling Brahman effulgence.

Commentary

The Lord's statement, "The worshipers of impersonal Brahman certainly also reach Me," must not be misconstrued to mean that the impersonalists (Mayavadis) are on an equal footing with the devotees (Vaisnavas). The clue to how the impersonalists can also reach Krsna has been given by Srila Bhaktivinoda Thakura in his commentary on Sri Gita:

"A person attains liberation from the mundane plane by following the path of selfless action up to the stage of meditation, as described in the first six chapters of the Gita. Then he may undergo great difficulty in searching for the Lord on the path of impersonalism. But when he progresses to the stage of dedicating himself to perform welfare work for others (*sarva-bhuta-hite ratah*), he may get the chance to render service to a pure devotee."

For example, if one engages in the general public welfare work of opening or running a hospital, if some service is even unknowingly rendered to a Vaisnava, one's devotional merit begins (*ajnata-sukrti*). By association with a devotee

(*sadhu-sanga*), one develops faith in the original, divine personal form of the Lord, and automatically abandons the attempt of attaining to the impersonal Brahman. Having become faithful to the path of devotion, one takes shelter of a bona fide *guru*, engages in the devotional practices based on hearing and chanting the glories of the Lord, and progresses on the path back to home, back to Godhead. Thus Lord Krsna is saying:

"I am the ultimate goal, and that Brahman is only a relative position. It is not the final absolute, because the absolute position is Mine. Only if the Mayavadis serve others and thereby get the chance to serve a Vaisnava, can they actually come to Me - because the only way to come to Me is through a Vaisnava."

rahuganaitat tapasa na yati

na cejyaya nirvapanad grhad va

na cchandasa naiva jalagni-suryair

vinamahat-pada-rajo 'bhisekam

(The sage Jada Bharata said to King Rahugana:)

"O Rahugana, without bathing the soul in the dust of the holy feet of the pure devotees (*mahabhagavata vaisnavas*), one cannot know the Supreme Lord by adopting the religious life of *brahmacarya*, *grhastha*, *vanaprastha*, or *sannyasa*, or by worshiping the gods of water, fire, and sun, etc."

(Bhag. 5.12.12)

naisam matis tavad urukramanghrim

sprsaty anarthapagamo yad arthah

mahiyasam pada-rajo 'bhisekam

niskincananam na vrnita yavat

(Prahlada Maharaja said:)

"As long as one has not been bathed by the dust of the feet of Lord Krsna's sold-out devotee, he cannot touch Krsna's lotus feet, which are the destroyer of all evils. " (Bhag. 7.5.32)

To consider that the Lord has taken the personal and impersonal aspects to be equal is a mistake very commonly committed. In reply to Arjuna's doubt in this respect, the Lord has clearly replied that the personalists are superior to the impersonalists - yet, the impersonalists are also given a chance to reach Him, because without Him, no ultimate goal exists. Without coming to the path of devotion, the worshipers of impersonal Brahman will reach that Brahman, which is the dazzling effulgence of the divine form of Lord Sri Krsna.

12.5

kleso 'dhikataras tesam, avyaktasakta-cetasam

avyakta hi gatih duhkham, dehavadbhir avapyate

tesam - For those persons; *avyakta-asakta-cetasam* - whose minds are attracted to the impersonal Brahman; *adhikatarah* - much more; *klesah* - tribulation; (*bhavati*) - occurs; *hi* - because; *avyakta* - concerning the impersonal Brahman; *gatih* - the means and end; *avapyate* - is achieved; *duhkham* - in a miserable way; *dehavadbhir* - by the embodied.

5 Persons whose minds are attached to the impersonal Brahman undergo excessive tribulation, because for embodied souls, the means and end of

impersonalism is attained in a unhappy way.

12.6-7

ye tu sarvani karmani, mayi sannyasya mat-parah

ananyenaiva yogena, mam dhyayanta upasate

tesam aham samuddharta, mrtyu-samsara-sagarat

bhavami na cirat partha, mayy avesita-cetasam

ye tu - But those who; *sannyasya* - having offered; *sarvani* - all; *karmani* - activities; *mayi* - unto Me; *mat-parah (santah)* - having taken refuge in Me alone; *mam dhyayantah* - thinking of Me; *yogena* - by bhakti-yoga, the divine unity in devotion; *ananyena eva* - devoid of a touch of jnana or karma, etc., i.e. renunciation or exploitation, etc.; *upasate* - thus worship (Me); *(he) partha* - OArjuna; *tesam* - of those persons; *avesita-cetasam* - whose hearts are absorbed in thought; *mayi* - of Me; *aham* - I; *samuddharta bhavami* - deliver (them); *na cirat* - without delay; *mrtyu-samsara-sagarat* - from the deathly ocean.

6-7 But those who offer their every action unto Me, take refuge in Me alone, think of Me constantly in pure devotion unadulterated by exploitation or renunciation, and who thus worship and adore Me - O Partha, I swiftly deliver those devoted souls from the deathly ocean of material suffering.

12.8

mayy eva mana adhatsva, mayi buddhim nivesaya

nivasisyasi mayy eva, ata urdhvam na samsayah

adhatsva - Steady; *manah* - your mind; *mayi eva* - in Me, Syamasundara only. *nivesaya* - Engage; *buddhim* - your judicious intelligence; *mayi (eva)* - in Me only. *eva* - Certainly; *nivasisyasi* - you will reside; *mayi* - with Me; *atah urdhvam* - after this life. (*atra*) - Of this; *na samsayah* - there is no doubt.

8 Therefore, steady your mind exclusively upon Me - Syamasundara - and remember Me constantly. When your intelligence has thus become reposed in Me, you will definitely reside with Me after death. Of this there is no doubt.

12.9

atha cittam samadhatum, na saknosi mayi sthiram

abhyasa-yogena tato, mam icchaptum dhananjaya

(he) *dhananjaya* - O Arjuna; *atha* - and yet, if; *na saknosi* - you are unable; *samadhatum* - to completely establish; *cittam* - your mind; *sthiram* - resolutely; *mayi* - in Me; *tatah* - then; *iccha* - try; *aptum* - to obtain; *mam* - Me; *abhyasa-yogena* - by repeated yogic practice of linking with Me by remembering Me.

9 O Dhananjaya, and if you cannot establish your mind in Me with firm faith, then try to reach Me by the repeated practice of remembering Me.

12.10

abhyase 'py asamartho 'si, mat-karma-paramo bhava

mad-artham api karmani, kurvan siddhim avapsyasi

(yadi) - If; (tvam) asi - you are; *asamarthah* - ineffective; *abhyase api* - in that practice of remembering Me also; (tarhi) - then; *bhava* - be; *mat-karma-paramah* - devout in the performance of duties for Me. *kurvan api* - Also performing; *karmani* - actions based on hearing and chanting My divine glories; *mat-artham* - for My pleasure; *avapsyasi* - will ensure the attainment of; *siddhim* - perfection.

10 If you are ineffective in that practice as well, then engage devoutly in actions related to Me. You will surely attain to perfection even when engaged in actions, as long as they are conducted for My satisfaction and based on devotionally hearing and chanting My glories.

12.11

athaitad apy asakto 'si, kartum mad-yogam asritah sarva-karma-phala-tyagam, tatah kuru yatatmavan

atha - And if; *api* - even; *etat* - this; *asi* - is; *asaktah* - not possible; *kartum* - to do; *tatah* - then; *asritah (san)* - taking shelter of; *mat-yogam* - the yoga process of offering all actions unto Me; *yata-atmavan (bhutva)* - and controlling your mind; *kuru* - perform; *sarva-karma-phala-tyagam* - renunciation of the fruits of all actions.

11 And if you cannot even do that, then perform your every action as an offering unto Me. With a controlled mind, taking shelter of such conviction, give up all consideration of the fruits of your actions.

12.12

sreyo hi jnanam abhyasaj, jnanad dhyanam visisyate

dhyanat karma-phala-tyagas, tyagac chantir anantaram

hi - Since; *jnanam* - direct realization; *sreyah* - is better; *abhyasat* - than the attempt of self-exertion; *dhyanam* - and the heart's absorption in Me, *visisyate* - is better; *jnanat* - than the said realization; *karma-phala-tyagah (syat)* - desire for heavenly happiness or desire for liberation does not remain; *dhyanat* - from the practice of meditation. *santih* - Detachment of the senses from any object except Me; (*bhavati*) - remains; *tyagat anantaram* - only after indifference to the fruits of action.

12 Divine realization of Me is better than the attempt of self-exertion, and full absorption of the heart in pure devotional meditation on Me is better than that realization. From meditation, desire for heavenly happiness or liberation is dispelled, and when one finally becomes desireless, the peacefulness arising from indifference to mundane enjoyment becomes manifest.

12.13-14

advesta sarva-bhutanam, maitrah karuna eva ca

nirmamo nirahankarah, sama-duhkha-sukhah ksami

santustah satatam yogi, yatatma drdha-niscayah

mayy-arpita-mano-buddhir, yo mad-bhaktah sa me priyah

yah mat-bhaktah - My devotee who is; *advesta* - free of hatred; *maitrah eva ca* - but rather endowed with a friendly nature; *sarva-bhutanam* - toward all beings; *karunah* - who is compassionate upon the needy; *nirmamah* - devoid of the mundane sentiment of possessiveness toward wife, sons, and other relatives or associated objects; *nirahankarah* - free from bodily identification; *sama-duhkha-sukhah* - who views happiness and unhappiness equally, considering them the destined fructification of his previous actions; *ksami* - who is tolerant; *satatam santustah* - always content with due gain; *yogi* - engaged in bhakti-yoga; *yata-atma* - mentally controlled in the event of loss; *drddha-niscayah* - firmly resolved in exclusive devotion; *arpita-manah-buddhih* - and who dedicates his mind and intelligence; *mayi* - in Me; *sah* - certainly he is; *me priyah* - the recipient of My love.

13-14 That devotee of Mine who is devoid of violence toward all living beings, but rather, friendly toward them, who is compassionate toward the needy, free from undue attachment for son, wife, family and associated objects, free from the egoistic pride of bodily identification, equipoised in both happiness and unhappiness, forbearing, always content with due gain, engaged in devotional service, endowed with fortitude, fully resolved in exclusive devotion, and whose mind and intelligence are dedicated in Me - certainly such a personality is My beloved.

12.15

yasman nodvijate loko, lokan nodvijate ca yah

harsamarsa-bhayodvegair, mukto yah sa ca me priyah

yasmat - He from whom; *loka* - any person; *na udvijate* - does not receive disturbance; *yah ca* - and he who; *na udvijate* - does not receive disturbance; *lokat* - from any person; *yah ca* - and who; *mukta* - is liberated; *harsa-amarsa-bhaya-udvegaih* - from mundane pleasure, anger, fear, and agitation; *sah* - he is; *me* - My; *priyah* - dear one.

15 One on whose account no one is ever disturbed, who is never disturbed by anyone, and who is liberated from mundane happiness, anger, fear, and agitation - certainly he is very dear to Me.

12.16

anapeksah sucir daksa, udasino gata-vyathah

sarvarambha-parityagi, yo mad-bhaktah sa me priyah

yah mat-bhaktah - My devotee who is; *anapeksah* - free from expectations in general dealings; *sucih* - endowed with internal and external cleanliness; *daksah* - expert; *udasinah* - impartial; *gata-vyathah* - unagitated; *sarva-arambha-parityagi* - and devoid of all endeavors that are opposed to devotion; *sah* - he is; *me* - My; *priyah* - beloved.

16 My devotee who is free from expectations in his general dealings, who is detached, externally and internally pure, expert, undisturbed, and free from all kinds of exploitative endeavors - certainly he is very dear to Me.

12.17

yo na hrsyati na dvesti, na socati na kanksati

subhasubha-parityagi, bhaktiman yah sa me priyah

yah - One who; *na hrsyati* - is not elated upon receiving something valuable in material estimation; *na dvesti* - nor resents receiving an undesirable thing; *na socati* - nor laments the loss of something valuable in material estimation; *na*

kanksati - nor yearns for any unattained object; *subhaasubha-parityagi* - and who is a renouncer of both pious and sinful actions; *yah sah bhaktiman* - such a devoted soul is; *me* - My; *priyah* - beloved.

17 One who is neither elated by mundane gain nor disgusted by the contact of undesirable things, who neither laments over the loss of any material valuables nor yearns for any unattained objects, and who remains detached from both pious and sinful actions - a truly devoted personality of that nature is near and dear to Me.

12.18-19

samah satrau ca mitre ca, tatha manapamanayo,

sitosna-sukha-duhkhesu, samah sanga-vivarjitah

tulya-ninda-stutir-mauni, santusto yena kenacit

aniketah sthira-matir, bhaktiman me priyo narah

(*yah*) *narah* - That person who; *samah* - knows equality; *satrau ca* - for an enemy; *mitre ca* - and a friend; *tatha* - and; *mana-apamanayoh* - in both honor and dishonor; *samah* - and who is devoid of elation and disappointment; *sita-usna-sukha-dahkhesu* - in the presence of cold, heat, pleasure, and pain; *sanga-vivarjitah* - who is unattached; *tulya-ninda-stutih* - and of equipoised intelligence in the face of either abuse or praise; *mauni* - who is duly contemplative before utterance or intention; *santustah* - satisfied; *yena kenacit* - with the bare necessities of bodily sustenance; *aniketah* - free from attachment to home; *sthira-matih* - confident in knowledge of spirituality; *bhaktiman* - and engaged in devotion; (*sah*) - certainly that person is; *me* - My; *priyah* - dear one.

18-19 A person who sees equally enemies and friends, honor and dishonor; who maintains equilibrium in the presence of cold, heat, pleasure, and pain; who is completely free from obsession; who considers equally abuse and praise; whose speech is controlled; who is content in gain without endeavor; who is unattached to hearth and home; whose intelligence is steady in the divine, and who is a true devotee - certainly he is My beloved.

12.20

ye tu dharmamrtam idam, yathoktam paryupasate

sraddadhana mat-parama, bhaktas te 'tiva me priyah

ye tu - And all those persons who; *sraddadhanah (santah)* - being endowed with faith; *mat-paramah* - and devoted to Me; *paryupasate* - worship, by means of the devotional practices based on hearing, chanting, and remembering; *idam* - this; *dharmamrtam* - ambrosia of religion; *yatha-uktam* - which has just been described; *te bhaktah* - all those devotees are; *atiba* - extremely; *priyah* - dear; *me* - to Me.

20 And those devotees who take refuge in Me with sublime faith and worship this ambrosial path of devotion, are adored by Me as My very own.

end of twelfth chapter **The Path of Devotion Bhakti Yoga**

13 Chapter The Predominated and the Predominator

Prakrti Purusa Viveka Yoga

13.1

sri arjuna uvaca

prakrtim purusam caiva, ksetram ksetrajnam eva ca

etat veditum icchami, jnanam jneyam ca kesava

sri arjunah uvaca - Arjuna said: *(he)* *kesava* - O Kesava; *(aham)* - I; *icchami* - wish; *veditum* - to know; *etat* - these principles: *prakrtim* - the predominated; *purusam ca eva* - and the predominator; *ksetram* - the sphere of action; *ksetrajnam eva ca* - and the knower of the sphere of action; *jnanam* - knowledge; *jneyam ca* - and the knowable.

1 Arjuna said: O Kesava, I would like to know the principles of the predominated, the predominator, the sphere of action, the knower of that sphere, knowledge, and the knowable.

13.2

sri bhagavan uvaca

idam sariram kaunteya, ksetram ity abhidhiyate

etat yo vetti tam prahuh, ksetrajna iti tad-vidah

sri bhagavan uvaca - The Supreme Lord said: *(he) kaunteya* - O son of Kunti; *idam sariram* - the material body; *abhidhiyate iti* - is called; *ksetram* - *ksetra*, or the sphere of action. *tat-vidah* - Persons who are enlightened with knowledge of the intrinsic nature of *ksetra* and *ksetra-jna*; *prahuh* - describe; *tam* - these persons; *yah vetti* - who know; *etat* - the body as the sphere of action; *ksetra-jnah iti* - as *ksetra-jna*, the knower of the sphere of action.

2 The Supreme Lord said: O Arjuna, this (gross and subtle or physical and mental) body is known as the sphere of action, or ksetra. The conscious entity (the soul) who experiences the existence of this body is described by seers of the truth as the knower of the sphere of action, or ksetra-jna.

13.3

ksetrajnam capi mam viddhi, sarva-ksetresu bharata

ksetra-ksetrajnayor jnanam, yat taj jnanam matam mama

(he) bharata - O descendant of the Bharata dynasty; *api* - furthermore; *ca* - also; *viddhi* - know; *mam* - Me, situated as the director; *sarva-ksetresu* - within all bodies; *ksetra-jnam* - as *ksetra-jna*, the knower of the sphere of action. *yat jnanam* - And that intrinsic knowledge; *ksetra-ksetra-jnayoh* - of the sphere of action together with the individual soul and the Supersoul; *tat jnanam* - is actual knowledge; *mama matam* - in My opinion.

3 O Bharata, you should also know Me as the knower of all spheres of action (as the Supersoul situated within the heart of all living beings). Such fundamental and essential knowledge of the sphere of action and the knowers of that sphere (knowledge of the mundane, the soul, and the Supersoul) is considered by Me to be actual knowledge.

13.4

tat ksetram yac ca yadrk ca, yad vikari yatas ca yat

sa ca yo yat prabhavas ca, tat samasena me srnu

srnu - Hear; *tat samasena* - in summary; *me* - from Me; *tat ksetram* - about that sphere of action; *yat ca* - what; *yadrk ca* - type of nature it possesses; *yat vikari* - in what way it undergoes transformations; *yatah ca* - from whom it is born; *yat* - and how it is born. *ca* - And also hear; *sah* - about that *ksetra-jna*, the knower of the sphere of action; *yah* - what is his intrinsic form; *yat prabhavah ca* - and in what way he possesses potency.

4 Now hear from Me a summary of the substance and nature of this sphere of action, and in which way it is produced. Also hear of the fundamental form and potency of the knower of the sphere of action.

13.5

rsibhir bahudha gitam, chandobhir vividhah prthak

brahma-sutra-padaish caiva, hetumadbhir viniscitaih

prthak - In distinct ways; *bahudha eva* - and in many ways; *(tat)* - that fundamental principle of *ksetra* and *ksetra-jna*; *gitam* - has been broadcast; *rsibhih* - by the sages; *vividhah* - by the different; *chandobhih* - Vedas; *brahma-sutra-padaish* - and by the aphorisms of Vedanta; *hetumadbhih* - with its sound logic; *viniscitaih ca* - and conclusive evidence, or *siddhanta*.

5 That fundamental principle of the sphere of action and its knower has

been variously described in many, many ways by the Rsis, the different Vedic aphorisms, as well as the aphorisms of the Vedanta-sutra scripture, which is replete with sound logic and irrefutable conclusions.

13.6-7

maha-bhutany ahankaro, buddhir avyaktam eva ca

indriyani dasaikam ca, panca cendriya-gocarah

iccha dvesah sukham duhkham, sanghata cetana dhrtih

etat ksetram samasena, sa-vikaram udahrtam

samasena - Summarily; *etat* - all this, *udahrtam* - is described; *ksetram* - as ksetra; *maha-bhutani* - the five major elements; *ahankarah* - the personality component of ego; *buddhih* - *mahat-tattva*, the element of intellect; *avyaktam eva ca* - the primordial element of material nature; *dasa indriyani* - the ten senses; *ekam ca* - along with the mind; *panca ca* - and the five; *indriya-gocarah* - sense objects of sound, touch, etc.; *iccha* - desire; *dvesah* - hatred, *sukham* - happiness; *duhkham* - unhappiness; *sanghatah* - the body; *cetana* - the perceptual faculty of the mind; *dhrtih* - and patience; *sa-vikaram* - together with the six transformations of birth, etc.

6-7 The five major elements (earth, water, fire, air, and ether), the personality component of ego, the element of intellect, the primordial element of material nature, the five perceptual senses (eye, tongue, tactile sense, nose, and ear), the five senses of action (voice, hands, legs, anus, and genital), the internal sense (mind), the five acceptable objects of the senses (form, taste, touch, smell, and sound), desire, hatred, happiness, unhappiness, the body, the perceptual faculty of the mind, patience, and the six material transformations of birth, sustenance, growth, maturity, decline,

and destruction - summarily, all these are known as ksetra, the sphere of action.

13.8-12

amanitvam adambhitvam, ahimsa ksantir arjavam

acaryopasanam saucam, sthairyam atma-vinigraha

indriyarthesu vairagyam, anahankara eva ca

janma-mrtyu-jara-vyadhi-duhkha-dosanudarsanam

asaktir anabhisvanga, putra-dara-grhadisu

nityam ca sama-cittatvam, istanistopapattisu

mayi cananya-yogena, bhaktir avyabhicarini

vivikta-desa-sevitvam, aratir jana-samsadi

adhyatma-jnana-nityatvam, tattva-jnanartha-darsanam

etaj jnanam iti proktam, ajnanam yad ato 'nyatha

etat - These twenty qualities denote; *jnanam* - knowledge; *amanitvam* - freedom from narcissism; *adambhitvam* - pridelessness; *ahimsa* - nonviolence; *ksantih* - tolerance of insults or slander; *arjavam* - straightforwardness, honesty; *acarya-upasanam* - rendering of sincere service to a bona fide guru; *saucam* - external

and internal cleanliness; *sthairyam* - unwavering steadfastness on the path of truth; *atma-vinigraha* - bodily control; *indrya-arthesu vairagyam* - freedom from taste for the sense objects of sound, etc.; *anahankarah eva ca* - and absence of egotism; *duhkha-dosa-anudarsanam* - awareness of the miserable inauspiciousness; *janma-mrtyu-jara-vyadhi* - of birth, death, infirmity, and disease; *asaktih* - renunciation of infatuation; *putra-dara-grha-adisu* - with sons, wife, and home, etc.; *anabhisvanga* - absence of absorption in the happiness and unhappiness of others; *nityam* - constant; *sama-cittatvam ca* - absence of elation and disappointment; *ista-anista-upapattisu* - in the presence of either conducive or adverse matters; *ca* - and; *avyabhicarini* - exclusive; *bhaktih* - devotion; *mayi* - unto Me; *ananya-yogena* - which is unadulterated by *jnana*, *karma*, *tapasya*, *yoga*, etc., viz., renunciation, exploitation, austerity, mysticism, etc.; *vivikta-desa-sevitvam* - preference for a solitary place; *aratih* - indifference; *jana-samsadi* - to mundane society; *adhyatma-jnana nityatvam* - constancy in assiduous application of self-knowledge or self-realization; *tattva-jnana-artha-darsanam* - and deliberation on the goal of knowledge of spirit, which is liberation. *iti* - This; *proktam* - has been proclaimed; *(rsibhih)* - by the sages. *yat* - Whatever may be; *anyatha* - apart; *atah* - from this; *(tat)* - is certainly; *ajnanam* - nescience.

8-12 Humility, pridelessness, nonviolence, tolerance, honesty, service to the guru, purity, stability, self-control, detachment from sensual delights, absence of egotism, an objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc., freedom from infatuation with wife, son, home, etc., nonabsorption in the happiness and unhappiness of others, constant equalmindedness in the contact of desirable or undesirable objects, unfaltering and unadulterated devotion to Me, preference for solitude, indifference to mundane socializing, perception of the eternality of self-knowledge, and realization of the goal of divine knowledge - certainly all these have been declared as actual knowledge, and everything apart from this is ignorance.

13.13

jneyam yat tat pravaksyami, yaj jnatvamrtam asnute

anadi mat-param brahma, na sat tan nasad ucyate

(aham) pravaksyami - I shall now excellently explain; *tat* - that; *yat* - which; *jneyam* - is knowable; *jnatva* - knowing; *yat* - which, *amrtam* - the nectar of devotion to Me; *asnute* - is gained. *tat anadi* - That principle is eternal; *mat-param* - subordinate to Me; *na sat* - transcendental to effect; *na asat* - transcendental to cause; *ucyate* - and described; *brahma* - by the word, Brahman.

13 Now I shall describe jneya, the knowable, knowing which the ambrosial taste of internal self-satisfaction can be realized. That elemental principle is delineated as Brahman. It is beginningless and eternal. Subordinate to Me, it is indescribable in terms of mundane cause and effect.

13.14

sarvatah pani-padam tat, sarvato 'ksi-siro-mukham

sarvatah srutimal loke, sarvam avrtya tisthati

pani-padam - Possessing hands and legs; *sarvatah* - everywhere; *aksi-sirah-mukham* - possessing eyes, heads, and faces; *sarvatah* - everywhere; *srutimat* - possessing ears; *sarvatah* - everywhere; *tat* - that superior principle; *tisthati* - remains situated; *loke* - within the universe; *avrtya* - pervading; *sarvam* - everything.

14 That superior principle presides over all directions, and pervades everything in the universe with His hands, legs, eyes, heads, faces, and ears everywhere (as Paramatma, the Supersoul).

13.15

sarvendriya-gunabhasam, sarvendriya-vivarjitam

asaktam sarva-bhrt caiva, nirgunam guna-bhoktr ca

sarva-indriya-guna-abhasam - (That Brahman) illuminates all the senses and their respective qualities of sound, etc.; *(tadapi)* - and yet; *sarva-indriya-vivarjitam* - is devoid of material senses. *asaktam* - (Although) completely aloof; *sarva-bhrt ca* - it is the maintainer of all in the form of Lord Visnu. *nirgunam ca* - And (although) transcendental to the three material modes of nature; *guna-bhoktr eva* - it is certainly the taster of the six transcendental qualities (opulence, power, fame, beauty, renunciation, and wisdom) as denoted by the syllable *bhaga* in the word "Bhagavan."

15 Although that supreme principle is the illuminator of all the senses and their objects, He is devoid of material senses; although completely aloof, He is the maintainer of all (in the form of Lord Visnu); and although transcendental to the three modes of material nature, He is servable by that modal nature.

13.16

bahir antas ca bhutanam, acaram caram eva ca

suksmatvat tad avijneyam, durastham cantike ca tat

antah - Situated inside; *bahih ca* - and outside; *bhutanam* - of all beings; *tat* - that principle; *acaram* - is the stationary; *caram eva ca* - and the moving. *suksmatvat* - Due to absence of mundane form and qualities; *tat* - that principle; *avijneyam* - cannot be clearly defined; *dura-stham ca* - and is situated far away from the fools; *antike ca* - and near to the learned.

16 Present within and without all beings, the supreme principle is the entirety of moving and stationary beings (as energetic transformation). Imperceptible to material science due to being subtle to the extreme, He is the most intimate, yet the most distant.

13.17

avibhaktam ca bhutesu, vibhaktam iva ca sthitam

bhuta-bhartr ca taj jneyam, grasisnu prabhavisnu ca

avibhaktam - Although one; *tat* - that element; *sthitam* - appears; *vibhaktam iva ca* - to be divided; *bhutesu* - among the various living beings. (*tat eva*) - He alone; *jneyam* - is to be known; *bhuta-bhartr ca* - in the form of Lord Narayana as the maintainer of all beings; *grasisnu ca* - and the annihilator at the time of universal destruction; *prabha-visnu ca* - as well as the creator at the time of universal creation.

17 Although one indivisible element, He is situated as divided among all living beings. although situated as an individual personality along with each and every soul, He is the indwelling monitor of all beings - the singular, indivisible, omnipresent, aggregate Supreme Lord. He (in the form of Lord Narayana) is known as the maintainer, annihilator, and creator of all beings.

13.18

jyotisam api taj jyotis, tamasah param ucyate

jnanam jneyam jnana-gamyam, hrdis sarvasya dhisthitam

tat - He; *ucyate* - is spoken of; *jyotih* - as the illuminator; *jyotisam api* - of the luminaries; *param* - beyond; *tamasah* - the darkness. (*tat eva*) - He alone is; *jnanam* - the manifest wisdom within the intellectual faculty; *jneyam* - the resultant knowable object in form, taste, touch, smell, and sound; *jnana-gamyam* - attainable by the practices of knowledge, i.e., *amanitva*, etc. (verses 8-12); *dhistitam* - and situated as the Supersoul; *hrdi* - within the heart; *sarvasya* - of all.

18 He is known as the illuminator of even the luminaries. He is known as the unmanifest, beyond even the darkness. He alone is the fundamental principle of knowledge and the knowable, and He is knowable by the aforementioned practices defined as knowledge. He remains situated within everyone's heart as the Supersoul, Paramatma.

13.19

iti ksetram tatha jnanam, jneyam cuktum samasatah

mad-bhakta etad vijñaya, mad-bhavayopapadyate

ksetram - Ksetra, the sphere of action, as described *maha-bhuta . . . dhrti* (verses 6, 7); *tatha jnanam* - and jñana, knowledge, as described *amanitvam . . . tattva-jñanārtha-darsanam* (verses 8-12); *jneyam ca* - and *jñeya*, the principle of the knowable and the object of knowledge, (known as Brahman, Bhagavan, and Paramatma) as described *anadi... dhistita* (verses 13-18); *iti uktam* - have thus been described; *samasatah* - in summary. *vijñaya* - Learning; *etad* - this; *mat-bhaktah* - My devotee; *upapadyate* - becomes qualified; *mat-bhavaya* - to attain to My loving devotion.

19 Thus, the principles of the sphere of action, knowledge, and the knowable

(ksetra, jnana, and jneya) have been summarily described by Me. (The knowable has been delineated as Brahman, Paramatma, and Bhagavan.) Thoroughly understanding these truths, My devotees attain to bhavamaya-bhajana - they adore Me with all their hearts (having become freed from the color of all designations).

13.20

prakrtim purusam caiva, viddhy anadi ubhav api

vikarams ca gunams caiva, viddhi prakrti-sambhavan

viddhi - Know that; *ubhav api* - certainly both; *prakrtim* - material nature, or maya; *purusam ca* - and the soul, *jivatma*, or *ksetrajna*; *anadi eva* - are definitely beginningless. *ca* - And; *viddhi* - know; *vikaran* - the transformations of the body and senses, etc.; *gunan ca* - and the transformations of the action of the material modes, such as happiness, unhappiness, lamentation, and delusion; *eva* - certainly; *prakrti sambhavan* - as born from material nature.

20 You should certainly know material nature and the soul as beginningless; and all bodily, sensual, mental, intellectual, or egoistic transformations, as well as the consequences of the action of the material modes - based on happiness, unhappiness, lamentation, and delusion - to be born of material nature.

13.21

karya-karana-karttve, hetuh prakrtir ucyate

purusah sukha-duhkhanam, bhoktve hetur ucyate

prakrtih - Certainly the predominated material nature; *ucyate* - is described as, *hetuh* - responsible; *karya-karana-kartṛtve* - for the consequence of the combination of the effect as the body, the cause as the senses, and the doer as the presiding demigods of the senses. *bhokṛtve* - Concerning the accrument; *sukha-duḥkhanam* - of happiness and distress; *purusah* - the jiva, the soul; *ucyate* - is described; *hetuh* - as the doer.

21 Material nature has been delineated as responsible for the cause as the domineering force of the senses, and the effect as the material body; and the (conditioned) soul himself is known to be responsible for his accrued happiness and unhappiness.

13.22

purusah prakṛti-stho hi, bhunkte prakṛti-jaṇ guṇaṇ

karaṇaṇ guṇa-saṅga 'sya, sad-aśaḍ-yoṇi-jaṇmasu

hi - Certainly; *prakṛti-sthaḥ* - as a resident in the body which is an effect of material nature; *purusah* - the jiva, the soul; *bhunkte* - exploits; *guṇaṇ* - mundane objects based on happiness and unhappiness; *prakṛti-jaṇ* - born of material nature. *guṇa-saṅgaḥ* - Only infatuation with the body and senses, etc., of mundane qualities; (*bhavati*) - remains; *karaṇaṇ* - the cause; *sat-aśaḍ-yoṇi-jaṇmasu* - of births in the wombs of demigods, animals, etc.; *asya* - of that person.

22 Only due to being bewitched by material nature (prakṛti) does the person (purusa) accrue the various joys and sorrows of that nature. His infatuation with material qualities is the sole cause of his taking repeated births in the wombs of higher and lower species of life.

13.23

upadrastanumanta ca, bharta bhokta mahesvarah paramatmeti capy ukto, dehe 'smin purusah parah

asmin dehe - Within this body; *parah* - apart from the soul; *purusah* - the Supreme Person; *upadrasta* - the intimate, impartial witness; *anumanta* - sanctioner; *bharta* - supporter; *bhokta* - maintainer; *maha-isvarah ca* - and Lord; *uktah* - is described; *iti ca api* - in this way also: *paramatma* - the indwelling director, or Supersoul.

23 Within this same body (distinct from the soul) the Supreme Person or Parama Purusa is present as the soul's intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul.

13.24

ya evam vetti purusam, prakrtim ca gunaih saha

sarvatha vartamano 'pi, na sa bhuyo 'bhijayate

yah - One who; *evam* - in this way; *veti* - knows; *purusam* - *purusa* and Purusottama, the person and the Supreme Person; *prakrtim ca* - and the material potency and the living potency; *gunaih saha* - along with the mundane transformations based on happiness and unhappiness, *sah* - he; *vartamanah api* - although remaining present; *sarvatha* - in any situation; *na abhijayate* - does not take birth; *bhuyah* - again.

24 One who thus understands these truths regarding the modal material nature, the predominated soul, and the predominating Supersoul - such a

person will not take birth again, regardless of his material situation.

13.25-26

dhyanenatmani pasyanti, kecid atmanam atmana

anye sankhyena yogena, karma-yogena capare

anye tv evam ajanantah, srutvanyebhya upasate

te 'pi catitaranty eva, mrtyum sruti-parayanah

kecit - Some; *dhyanena* - by divine realization; *atmana* - personally; *pasyanti* - see; *atmanam* - the Supersoul; *atmani (sthitam)* - situated within their heart. *anye* - Others; *sankhyena* - do so by discrimination between matter and spirit. *apare* - And others; *yogena* - do so by eightfold meditational yoga or astanga-yoga; *karma-yogena ca* - or alternatively by the yoga path of selfless action. *anye tu* - And yet others; *ajanantah* - not knowing, *evam* - all these methods; *upasate* - engage in worship; *srutva* - by hearing; *anyebhyah* - from others. *te api* - They also; *sruti-parayanah (santah)* - after becoming firmly established in hearing such instructions; *atitaranti eva* - certainly surpass; *mrtyum ca* - the deathly mundane world.

25-26 Some persons directly perceive the Supersoul situated within their hearts by dint of their perfect, pure divine realization. Some perceive Him by discrimination of spirit and matter, and some by meditational yoga or by the yoga path of selfless action. Further, there are those who, not knowing any of these methods, engage in worship after hearing instruction from authorities. When their faith has deepened, by that hearing they certainly surpass this material world of deathly suffering.

13.27

yavat sanjayate kincit, sattvam sthavara-jangamam

ksetra-ksetrajna-samyogat, tad viddhi bharatarsabha

(he) *bharatarsabha* - O best of the Bharata dynasty; *yavat kincit* - whatever; *sthavara-jangamam* - stationary and moving; *sattvam* - beings; *sanjayate* - are born; *viddhi* - know; *tat* - them all certainly; *ksetra-ksetrajna-samyogat* - as born from the combination of the sphere of action and its knower.

27 O Arjuna, best of the Bharatas, whatever is born in the world, whether moving or stationary, know it to be born from the combination of the sphere of action and its knower.

13.28

samam sarvesu bhutesu, tisthantam paramesvaram

vinasyatsv avinasyantam, yah pasyati sa pasyati

yah - One who; *pasyati* - sees; *parama-isvaram* - the Supreme Lord as the Supersoul; *tisthantam* - situated; *samam* - equally; *sarvesu bhutesu* - in all species of life from Lord Brahma down to the immobile entities; (*pasyati*) *avinasyantam* - and sees the imperishable (Supersoul); *vinasyatsu* - within the perishable; *sah* - certainly that person; *pasyati* - actually sees.

28 One who sees the Supreme Lord (in the form of the Supersoul) situated equally within all species, from Lord Brahma down to the immobile life-forms, and who sees the Lord's imperishable nature remaining within the

perishable - such a person actually sees.

13.29

samam pasyan hi sarvatra, samavasthitam isvaram

na hinasty atmanatmanam, tato yati param gatim

pasyan hi - By seeing; *isvaram* - the Lord; *sarvatra* - in all beings; *samam* - equally; *samavasthitam* - resplendent in His completeness; (*sah*) - such a person; *na hinasty* - does not cause the falldown; *atmanam* - of the soul; *atmana* - by a contaminated mentality; *tatah* - and therefore; *yati* - attains; *param gatim* - the supreme destination.

29 One who thus perceives the impartial and full-fledged almighty dominion does not degrade himself with wickedness - he progresses toward the supreme destination.

13.30

prakrtyaiva ca karmani, kriyamanani sarvasah

yah pasyati tathatmanam, akartaram sa pasyati

ca - And; *yah* - he who; *pasyati* - sees; *tatha* - in this way, that; *sarvasah* - all; *karmani* - actions; *kriyamanani* - are being performed; *prakrtya eva* - only by material nature transformed into the form of the body and senses, etc.; *sah* - such a person; *pasyati* - sees; *atmanam* - himself, the pure spirit soul; *akartaram* - as the non-doer.

30 One who sees that all action is performed by material nature (in the form of body, senses, and allied paraphernalia), actually sees himself, pure spirit soul, as the non-doer. He perceives that the pure spirit soul has no mundane nature or practice whatsoever.

13.31

yada bhuta-prthag-bhavam, eka-stham anupasyati

tata eva ca vistaram, brahma sampadyate tada

yada - When; (*sah*) - such a seer; *anupasyati* - is able to know; *bhuta-prthag-bhavam* - the distinct various moving and stationary life-forms; *eka-stham* - as situated in only one material nature; *ca* - and; (*bhutanam*) *vistaram* - the expansion of the various species; *tatah eva* - as being from that same nature; *tada* - then; *brahma sampadyate* - the state of Brahman is experienced.

31 When a truly perceptive person can understand that the differentiation of the various species of life occurs only within material nature (or bodily distinction), and that all are again expanded from the same nature (at the time of universal creation), then he experiences Brahman realization by seeing equally all the knowers of the sphere of action (within the relativity of nature).

13.32

anaditvan nirgunatvat, paramatmayam avyayah

sarira-stho 'pi kaunteya, na karoti na lipyate

(he) *kaunteya* - O son of Kunti; *anaditvat* - due to eternality; *nirgunatvat* - and due to the absence of any relationship with the material modes; *ayam* - this; *avyayah* - eternally perfect; *paramatma* - Supersoul; *sarira-sthah api* - although also situated within the (individual soul's) body; *na karoti* - does not do anything; *na lipyate* - and is not implicated by the nature of the sphere of action (as the individual soul is).

32 O Arjuna, since the Supersoul is by nature beginningless, transcendental, and eternally perfect, although He is situated in the body (along with the soul), He neither performs any action nor does He become implicated by the nature of the sphere of action (as the conditioned soul does).

13.33

yatha sarva-gatam sauksmyad, akasam nopalipyate

sarvatravasthito dehe, tathatma nopalipyate

yatha - As; *sarva-gatam* - the all-pervading; *akasam* - sky; *na upalipyate* - does not mix (with any other element); *sauksmyat* - due to subtleness; *tatha* - similarly; *atma* - the soul also; *sarvatra* - being all-pervading; *avasthitah* - situated; *dehe* - within the body; *na upalipyate* - does not mix with the nature of the body.

33 As ether is situated everywhere (such as in mud) and yet due to its subtle nature does not mix with anything, similarly, although pervading the entire body, the discriminating soul does not mingle with the nature of the body.

13.34

yatha prakasayaty ekah, krtsnam lokam imam ravih

ksetram ksetri tatha krtsnam, prakasayati bharata

(he) *bharata* - O Arjuna; *yatha* - as; *ekah* - one; *ravih* - sun; *prakasayati* - illuminates; *imam* - this; *krtsnam* - entire; *lokam* - universe; *tatha* - similarly; *ksetri* - the Supersoul and the soul; *prakasayati* - illuminate; *krtsnam* - the whole; *ksetram* - sphere of action.

34 O Bharata, as one sun illuminates the entire universe, so does the knower of the sphere of action, the Supersoul, illuminate the whole universe (and the souls within it); and so does the knower of the sphere of action, the soul, illuminate the entire body.

13.35

ksetra -ksetrajnayor evam, antaram jnana-caksusa bhuta-prakrti-moksam ca, ye vidur yanti te param

ye - Those who; *jnana-caksusa* - via the eyes of knowledge; *evam vidah* - can thus know; *antaram* - the distinction; *ksetra-ksetrajnayoh* - between the sphere of action and its two knowers; *ca* - and; *bhuta-prakrti-moksam* - the path of liberation of the living beings from material nature; *te* - they; *yanti* - attain; *param* - to the transcendental atmosphere.

35 Those who, by the vision of knowledge, can distinguish between the sphere of action and its two knowers, and who can thus know the path of liberation of the soul from matter - such persons attain to the transcendental atmosphere.

end of thirteenth chapter **The Predominated and the Predominator Prakrti**
Purusa Viveka Yoga

14 Chapter The Threefold Division of the Modes of Material Nature

Gunatraya Vibhaga Yoga

14.1

sri bhagavan uvaca

param bhuyah pravaksyami, jnananam jnanam uttamam

yaj jnatva munayah sarve, param siddhim ito gatah

sri bhagavan uvaca - The Supreme Lord said: *bhuyah* - Again; (*aham*) *pravaksyami* - I shall deliver; *param uttamam* - the most elevated; *jnanam* - instruction; *jnananam* - of all fields of knowledge; *jnatva* - knowing; *yaj* - which; *sarve* - all; *munayah* - the sages; *gatah* - attained; *param* - ultimate; *siddhim* - perfection; *itah* - beyond bodily bondage.

1 The Supreme Lord said: I shall now again describe to you that supreme wisdom, knowing which all the sages attained the supreme perfection beyond this mundane plane.

14.2

idam jnanam upasritya, mama sadharmyam agatah

sarge 'pi nopajayante, pralaye na vyathanti ca

upasritya - Taking refuge in; *idam* - this; *jnanam* - knowledge; (*jivah*) - the soul; *agatah (santah)* - having attained; *sadharmyam* - a form of the same nature; *mama* - as Mine; *na upajayante* - is neither born; *sarge api* - at the time of universal creation; *na vyathanti* - nor suffers annihilation; *pralaye ca* - at the time of universal destruction.

2 By taking refuge in this knowledge, the soul attains a nature (predominantly) similar to Mine. Then he is neither born at the time of universal creation, nor does he experience the pangs of death at the time of universal annihilation.

14.3

mama yonir mahad-brahma, tasmin garbham dadhamy aham

sambhavah sarva-bhutanam, tato bhavati bharata

(*he*) *bharata* - O Arjuna; *mahat-brahma* - "trimodal" material nature in its entirety, undivided by place or time; *mama yonih* - is My place of impregnation; *tasmin* - into which; *aham* - I; *dadhami* - cast; *garbham* - the seed in the form of the jiva, the individual soul (who is born of the marginal potency). *tatah* - From there; *sambhavah* - the generation; *sarva-bhutanam* - of all living beings (species); *bhavati* - occurs.

3 O Bharata, material nature, known as pradhana, is the womb into which I cast the seed (in the form of the individual soul which is born of the marginal potency). From that place, all beings headed by Lord Brahma are generated.

14.4

sarva-yonisu kaunteya, murtayah sambhavanti yah

tasam brahma mahad yonir, aham bija-pradah pita

(he) *kaunteya* - O son of Kunti; *yah murtayah* - of all bodies which; *sambhavanti* - are generated; *sarva-yonisu* - in all species of life, headed by the demigods and humans; *tasam* - their; *yonih* - progenitress; *mahat brahma* - is Brahman in the form of mother nature, or *prakrti*; *aham bija-pradah* - and I am the seed-bestowing; *pita* - father.

4 O Kaunteya, Brahman personified as mother nature is the progenitress of all the various bodies born within all species of life, headed by demigods and humans - and I (as the causal consciousness) am the seed-giving father.

14.5

sattvam rajas tama iti, gunah prakrti sambhavah

nibadhnanti maha-baho, dehe dehinam avyayam

(he) *maha-baho* - O mighty hero; *sattvam rajas tamah iti* - goodness, passion, and ignorance - these three; *gunah* - qualities; *prakrti sambhavah* - manifested from material nature; *nibadhnanti* - enslave by mundane sentiments based on happiness, unhappiness, and delusion; *avyayam* - the unchangable; *dehinam* - spirit soul; *dehe* - situated within the material body.

5 O mighty hero, Arjuna, these three material modes of nature - goodness, passion, and ignorance - which are manifest from material nature, cause the

unchangeable, embodied spirit soul to be enslaved by mundane sentiments based on happiness, unhappiness, and delusion.

14.6

tatra sattvam nirmalatvat, prakasakam anamayam sukha-sangena badhnati, jnana-sangena canagha

(he) *anagha* - O sinless one; *tatra* - among these three gunas or modes of material nature; *nirmalatvat* - due to purity; *sattvam* - the mode of goodness; *prakasakam* - an illuminator of the nature of things; *anamayam* - and of peaceful quality; *badhnati* - conditions; (*jivam*) - the soul; *sukha-sangena* - by attachment to happiness; *jnana-sangena ca* - and by attachment to knowledge.

6 O sinless one, due to its comparatively purer nature among these three material modes, the mode of goodness is an illuminator of the nature of things and is of a peaceful nature. It enslaves the spirit soul by attachment to happiness and knowledge.

14.7

*rajo ragatmakam viddhi, trsna-sanga-samudbhavam
tan nibadhnati kaunteya, karma-sangena dehinam*

(he) *kaunteya* - O son of Kunti; *viddhi* - you should know; *rajah* - the mode of passion; *raga-atmakam* - as the embodiment of addiction to sense enjoyment; *trsna-sanga-samudbhavam* - and the generator of covetousness and infatuation. *tat* - That *rajo-guna*, mode of passion; *nibadhnati* - enslaves; *dehinam* - the soul; *karma-sangena* - by attachment to action.

7 O son of Kunti, you should know the mode of passion to be the embodiment of obsession for sensual enjoyment. The origin of covetousness and infatuation, it enslaves the soul by attachment to action.

14.8

tamas tv ajnana-jam viddhi, mohanam sarva-dehinam

pramadalasya-nidrabhis, tan nibadhnati bharata

(he) bharata - O Arjuna; *viddhi tu* - and you should know; *tamah* - the mode of ignorance; *mohanam* - to be the cause of the delusion; *sarva-dehinam* - of all beings; *ajnana-jam* - and born of darkness. *tat* - That mode of ignorance; *nibadhnati* - enslaves; *(jivam)* - the soul; *pramada-alasya-nidrabhih* - by neglectfulness, laziness, and sleep.

8 And, O Bharata, you should know that the mode of ignorance is born from darkness, and is the deluder of all beings. That mode of ignorance captivates the embodied by carelessness, laziness, and slumber.

14.9

sattvam sukhe sanjayati, rajah karmani bharata

jnanam avrtya tu tamah, pramade sanjayaty uta

(he) bharata - O Arjuna; *sattvam* - the mode of goodness; *sanjayati* - binds; *(jivam)* - the soul; *sukhe* - in happiness; *rajah* - and the mode of passion; *karmani* - (binds the soul) in action (*karma*); *tamah tu* - but the mode of

ignorance; *avrtya* - covering; *jnanam* - knowledge; *sanjayati* - binds one; *pramade* - in neglectfulness; *uta* - apathy and sleep.

9 O Arjuna, goodness conditions the soul to happiness, and passion conditions him to action. But the mode of ignorance, covering the living being's knowledge, conditions him to indolence, slothfulness, and slumber.

14.10

rajas tamas abhibhuya, sattvam bhavati bharata

rajah sattvam tamas caiva, tamah sattvam rajas tatha

(he) *bharata* - O Arjuna; *sattvam* - the mode of goodness; *bhavati* - arises; *abhibhuya* - having defeated; *rajah tamah ca* - the modes of passion and ignorance. *rajah* - The mode of passion; (*bhavati*) - arises; (*abhibhuya*) - having defeated; *sattvam tamah eva ca* - goodness and ignorance also. *tatha* - Similarly; *tamah* - ignorance; (*abhibhuya bhavati*); - gains precedence, having conquered; *sattvam rajah* - goodness and passion.

10 O Bharata, goodness overcomes passion and ignorance, passion overcomes goodness and ignorance, and ignorance overcomes goodness and passion. Each mode in turn conquers the others in an unending battle for supremacy.

14.11

sarva-dvaresu dehe 'smin, prakasa upajayate

jnanam yada tada vidyad, vivrddham sattvam iti uta

yada - When, *asmin dehe* - in this body; *jnanam* - knowledge; *prakasah* - in the form of illumination of the nature of the objects of sound, touch, form, taste, and smell; *upajayate* - completely arises; *sarva-dvaresu* - within the perceptual senses, i.e., ear, tactile sense, eye, tongue, and nose; *tada* - then certainly; *vidyat-iti* - know that; *sattvam* - the mode of goodness; *vivrdham* - has developed; *uta* - and you will perceive that by the symptom of happiness.

11 When cognizance of the factual nature of the sense objects abundantly appears within the perceptual senses of this body, you should surely know this to be the characteristic development of the mode of goodness. This will be recognized by the aforementioned symptom of happiness.

14.12

lobhah pravrttir arambhah, karmanam asamah sprha

rajasy etani jayante, vivrdhe bharatarsabha

(he) bharatarsabha - O most noble of the Bharata dynasty; *rajasi vivrdhe (sati)* - when the mode of passion develops; *lobhah* - greed; *pravrttih* - exertion to perform many activities; *arambhah* - much endeavor; *karmanam* - in various activities; *asamah* - incessant sensual pleasure; *sprha* - and the desire for sense pleasure; *etani jayante* - are all generated.

12 O Arjuna, most noble of the Bharata dynasty, know that greed, overexertion, ambitious attempts, incessant sensual pleasure, and desire are born when the mode of passion develops in a person.

14.13

aprakaso 'pravrttis ca, pramado moha eva ca

tamasy etani jayante, vivrddhe kuru-nandana

(he) *kuru-nandana* - O descendant of Kuru; *tamasi vivrddhe (sati)* - by the force of the mode of ignorance; *aprakasah* - absence of discretion; *apavrttih ca* - nonexertion; *pramadah* - neglectfulness; *mohah eva ca* - and absorption in falsehood; *etani* - all these symptoms; *jayante* - are manifest.

13 O Kurunandana, with the influence of the mode of ignorance, all the symptoms of injudiciousness, despondency, indolence, and falsehood become manifest.

14.14

yada sattve pravrdhe tu, pralayam yati deha-bhrt

tadottama-vidam lokan, amalan pratipadyate

yada - When; *deha-bhrt* - the embodied soul; *pravrdhe (sati)* - having developed; *sattve* - goodness; *yati* - reaches; *pralayam* - death; *tada tu* - then; *amalan* - the pure; *lokan* - planets; *uttama-vidam* - of the worshipers of Hiranyagarbha, etc.; *pratipadyate* - are attained to.

14 If any soul succumbs to the jaws of death at a time when predominantly the mode of goodness influences him, he goes to the pure planets of the worshipers of Hiranyagarbha (Brahma) and other gods.

14.15

rajasi pralāyam gatva, karma-sangisu jayate

tatha pralīnas tamasi, mudha-yonisu jayate

(jivah) pralāyam gatva - When a living being succumbs to death; *rajasi (pravṛddhe)* - at a time of prominence of the mode of passion; *jayate* - birth is attained; *karma-sangisu* - in human society, which is attached to fruitive action. *tatha* - Similarly; *pralīnah (san)* - dying; *tamasi (vivṛddhe)* - at a time of prominence of the mode of ignorance; *jayate* - one takes birth; *mudha-yonisu* - among the animals, etc.

15 When a person dies in the mode of passion, he takes birth in the karmi society of men addicted to fruitive work. If one dies in the mode of ignorance, he takes birth amongst the animal or other grossly ignorant species.

14.16

karmanah sukṛtasyāhuh, sattvikam nirmalam phalam

rajasas tu phalam duḥkham, ajnanam tamasah phalam

(panditah) - The learned; *āhuh* - proclaim; *phalam* - the fruit; *sukṛtasya karmanah* - of action in the mode of goodness; *nirmalam* - to be peaceful; *sattvikam* - and pleasure-bestowing; *tu phalam* - and the fruit; *rajasah* - of passionate action; *duḥkham* - to be miserable; *phalam (ca)* - and the fruit; *tamasah* - of ignorant action; *ajnanam* - to be lifeless.

16 It is proclaimed by the learned that good works bestow a result of peace and happiness, passionate works result in misery, and ignorant works result in darkness or deathliness.

14.17

sattvat sanjayate jnanam, rajaso lobha eva ca

pramada-mohau tamaso, bhavato 'jnanam eva ca

sattvat - From goodness; *jnanam* - (arises) knowledge; *ca eva* - and certainly; *rajasah* - from passion; *lobhah* - greed; *sanjayate* - is born. *tamasah (ca)* - And from ignorance; *pramada-mohau* - insanity and delusion; *bhavatah* - arise; *ajnanam eva ca* - and also foolishness; (*bhavati*) - ensues.

17 From the mode of goodness, knowledge arises; from the mode of passion, greed arises; and from the mode of ignorance, insanity, delusion, and foolishness ensue.

14.18

urdhvam gacchanti sattva-stha, madhye tisthanti rajasah

jaghanya-guna-vrtti-stha, adho gacchanti tamasah

sattva-sthah - Persons situated in the mode of goodness; *gacchanti* - go; *urdhvam* - up to Satyaloka. *rajasah* - All those in the mode of passion; *tisthanti* - remain; *madhye* - in human civilization. *tamasah* - Persons in the mode of ignorance; *jaghanya-guna-vrtti-sthah* - addicted to indolence and slothfulness, etc.; *gacchanti* - go; *adhah* - to the lower planes of hell.

18 Persons in the mode of goodness ascend (up to Satyaloka), those in the mode of passion remain in the middle (in human society), and abominable fellows of ignorant nature fall down to the lower planes (of hellish suffering).

14.19

nanyam gunebhyah kartaram, yada drastanupasyati

gunebhyas ca param vetti, mad-bhavam so 'dhigacchati

yada - When; *drasta* - the living being; *na anupasyati* - does not see; *anyam* - anything other; *gunebhyah* - than the three modes of material nature; *kartaram* - as the doer; *ca* - and; *vetti* - is able to know; *param* - the transcendental Lord; *gunebhyah* - of the three modes; (*tada*) - then; *sah* - that soul; *adhigacchati* - gains; *mat-bhavam* - bhava-bhakti, divinely inspired love for Me.

19 When a person perceives that apart from the three modes of nature there is no other cause of action in this modal world, and when he can know the Lord of the three modes, who is transcendental to them, he becomes divinely inspired with love for Me. (vide 10.8.11)

14.20

gunan etan atitya trin, dehi deha-samudbhavan

janma-mrtyu-jara-dukkhair, vimukto 'mrtam asnute

atitya - Transcending; *etan* - these; *trin-gunan* - three modes of material nature;

deha-samudbhavan - which are the creator of the body; *vimuktah (san)* - and having become fully liberated; *janma-mrtyu-jara-duhkhaih* - from birth, death, old age, and misery; *dehi* - the soul; *asnute* - enjoys; *amrtam* - the ambrosia of divine love, transcendental to the material modes (*nirguna-prema*).

20 When the soul transcends these three modes of material nature from which the body is produced, and becomes absolutely liberated from birth, death, old age, and misery, he then tastes the ambrosia of divine love unalloyed by the modes of nature.

14.21

sri arjuna uvaca

kair lingais trin gunan etan, atito bhavati prabho

kim acarah katham caitams, trin gunan ativartate

sri arjunah uvaca - Arjuna said: (*he*) *prabho* - O Lord; (1) *kaih lingaih* - by which symptoms; *bhavati (jneyah)* - can one be known; *atitah* - as a person who has transcended; *etan* - these; *trin* - three; *gunan* - modes of nature? (2) *kim acarah* - How does he behave? (3) *katham ca* - And how; *ativartate* - does he transcend; *etan* - these; *trin gunan* - three modes ?

21 Arjuna said: O Lord, (1) by which symptoms can a person transcendental to these three modes of material nature be identified? (2) How does he behave, and (3) how does he transcend the modes?

14.22-25

sri bhagavan uvaca

prakasam ca pravrttim ca, moham eva ca pandava

na dvesti sampravrttani, na nivrttani kanksati

udasinavad asino, gunair yo na vicalyate

guna vartanta ity evam, yo 'vatisthati nengate

sama-duhkha-sukhah svasthah, sama-lostrasma-kancanah

tulya-priyapriyo dhiras, tulya-nindatma-samstutih

manapamanayos tulyas, tulyo mitrari-paksayoh

sarvarambha-partiyagi, gunatitah sa ucyate

sri bhagavan uvaca - The Supreme Lord replied: *(he) pandava* - O son of Pandu; (1) *yah* - one who; *na dvesti* - neither feels resentment; *sampravrttani* - at the appearance of; *prakasam ca* - illumination; *pravrttim ca* - activation; *moham eva ca* - and delusion; *na kanksati* - nor wishes for; *nivrttani* - their cessation; (2) *yah* - one who; *(san)* - being; *asinah* - situated; *udasinavat* - as indifferent; *na vicalyate* - is not perturbed; *gunaih* - by the modal effects based on happiness and unhappiness; *(yah)* - one who; *avatisthati* - remains firmly poised; *na ingate* - without wavering; *iti evam (jnatva)* - knowing that; *gunah* - all the modes of nature; *vartante* - are engaged in their respective functions; *(yah)* - one who; *sama-duhkha-sukhah* - is equipoised in happiness and unhappiness; *sva-sthah* - firmly situated in internal self-knowledge; *sama-lostra-asma-kancanah* - endowed with the vision of equality towards a lump of earth, stone, or gold; *tulya-priya-apriyah* - equal towards desirable and undesirable objects; *dhirah* - intelligent; *tulya-ninda-atma-samstutih* - knows any abuse and praise directed

towards him as equal; *tulyah* - is equipoised; *mana-apamanayoh* - in the face of honor and dishonor; *tulyah* - equal; *mitra-ari-paksayoh* - towards a friendly party and an enemy party; *sarva-arambha-parityagi* - and is an abandoner of all endeavors in either obsession or renunciation; *sah* - that person; *ucyate* - is described; *guna-atitah* - as transcendental to the modes of material nature.

22-25 The Supreme Lord replied: O Pandava, (1) one who neither resents the appearance of revelation (the effect of the mode of goodness), activation (the effect of the mode of passion), and stupefaction (the effect of the mode of ignorance), nor hankers for their cessation; (2) who remains perfectly poised, being situated indifferently and unperturbed by the modal effects (based on happiness and unhappiness), remembering, "The modes are engaging (with their respective objects)"; who is equally disposed to joy and sorrow; who is situated in continuous self-perception; who sees a lump of earth, a rock, or a piece of gold with the vision of equality; who is equipoised upon receiving either desirable or undesirable things; who is intelligent, and remains situated in equilibrium in the face of abuse or praise, honor or dishonor; who sees alike both friend and foe; and who is completely aloof to all causes of obsession and abnegation - certainly such a person is to be known as having transcended the three modes of material nature.

14.26

mam ca yo 'vyabhicarena, bhakti-yogena sevate

sa gunan samatityaitan, brahma-bhuyaya kalpate

(3) *yah* - One who; *bhakti-yogena* - by pure devotion; *avyabhicarena* - unadulterated by pursuits based on renunciation and exploitation (jnana and karma); *sevate* - renders service; *mam ca* - exclusively unto Me, the Supreme Lord, in My form of Syamasundara; *sah* - that person; *samatitya* - completely transcending; *etan* - these; *gunan* - three modes; *kalpate* - becomes qualified; *brahma-bhuyaya* - for the perfection of realizing his divine identity (*cit-svarupa-*

siddhi).

26 (3) A person who renders service exclusively unto Me (in My form of Syamasundara) by the path of pure devotion (unadulterated by all spurious attempts based on exploitation or renunciation), absolutely transcends these three modes of material nature. He thus becomes qualified for the cognizance of his internal divine identity.

14.27

brahmano hi pratisthaham, amrtasyavayasya ca

sasvatasya ca dharmasya, sukhasyaikantikasya ca

hi - (This is) because; *aham pratistha* - I am the original support; *brahmanah* - of indivisible consciousness; *avyayasya ca* - of the inexhaustible; *amrtasya* - nectar; *sasvatasya ca* - of the eternal; *dharmasya* - divine pastimes, lila; *aikantikasya sukhasya ca* - and of the taste of the ambrosia of exclusive divine love.

27 I alone am the original mainstay of the undivided divine vitality, the inexhaustible nectar, the timeless pastimes, and the sweetness of the ambrosia of profound love divine.

end of fourteenth chapter **The Threefold Division of the Modes of Material Nature Gunatraya Vibhaga Yoga**

15 Chapter The Supreme Person

Purusottama Yoga

15.1

sri bhagavan uvaca

urdhva-mulam adhah-sakham, asvattham prahur avyayam

chandamsi yasya parnani, yas tam veda sa veda-vit

sri bhagavan uvaca - The Supreme Lord said: (Created for the purpose of satisfying the fruitive desires of the fallen souls, who are averse to the Lord, this material world; *prahuh (iti)* - is described by the scriptures in this way: *urdhva-mulam* - Its root is uppermost, that is, its root (is situated in aversion to, and) comes away from the supreme uppermost fundamental truth, the Lord. *adhah-sakham* - Its branches face downwards, that is, the demigods headed by Lord Brahma are its branches; *avyayam* - and it is endless for those persons who misuse the soul's independence, to adopt the life of karma or fruitive action - in this respect it is *avyayam*, or indestructible; *asvattham* - and yet, as far as devotionally-orientated persons are concerned, it cannot remain up until the next day. In this respect it is 'Asvattha,' which means, 'perishable and transient.' *chandamsi* - All the aphorisms of the Vedas that promote fruitive action; *parnani* - are represented as the protective leaves; *yasya* - of that Asvattha tree in the form of this material world. *yah* - One who; *veda* - knows in this way; *tam* - that tree representing the mundane world; *sah* - such a person; *veda-vit* - is a knower of the purport of the Vedas.

1 The Supreme Lord said: The holy scriptures proclaim that this material

world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Asvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the Vedas.

Commentary

The purport of the statement that the tree of this mundane world has its roots facing upwards, is that the root cause of the creation is to be found in the supreme, uppermost holy abode. Thus, it emanates from - and subsequently away from - the Supreme Lord. The statement that its branches face downwards indicates that due to the reactions of exploitative actions, progressively lower and lower births - from the animals down to the most degraded species - branch out from this tree. Therefore, the Banyan tree of this temporal world is known as "Asvattha," which means "ephemeral," or "that which does not remain until tomorrow." However, it is eternal in the sense that it constantly appears by virtue of the flow of causal and effectual current. That the leaves of the tree represent the world-sustaining section of the Vedas known as *karma-kanda*, means that inasmuch as the leaves of a tree nourish and beautify it, this section of the Vedas similarly nourishes the world, causing it to expand and flourish. In conclusion, although this mundane world evolves from the eternal deluding potency of the Lord (*maya*), it is perishable; and although it is nourished by the fruitive section of the Vedas (*karma-kanda*), it is enlightened by means of the indirect, veiled statements (*paroksavada*) of the Vedas. One who knows the purport of the Vedas in this way is a genuine knower of their essence.

It is stated in the *Srimad Bhagavatam* (11.3.43 - 46):

karmakarma vikarmeti, veda-vado na laukikah

vedasya cesvaratmatvat, tatra mahyanti surayah

paroksa-vado vedo 'yam, balanam anusasanam

karma-moksaya karmani, vidhatte hy agadam yatha

nacared yas tu vedoktam, svayam ajno 'jitendriyah

vikarmana hy adharmena, mrtyor mrtyum upaiti sah

vedoktam eva kurvano, nihsango 'rpitam isvare

naiskarmam labhate siddhim, rocanartha phala srutih

"The conceptions of action, inaction, and prohibited action are delineated in the Vedas. Because the Vedas are the embodiment of the Supreme Lord, even great scholars are bewildered in determining their purport. The Vedic purport is presented in an indirect, veiled manner, in order to instruct undisciplined, childish, foolish persons. As a father entices a sick child to take medicine by displaying sweetmeats, the scriptures similarly display the heavenly fruits of pious action, with the underlying purpose of effecting cessation of mundane action."

15.2

adhas cordhvam prasrtas tasya sakha

guna-pravrdha visaya-pravalah

adhas ca mulany anusantatani

karmanubandhini manusya-loke

guna-pravrdhah - Developed by the three modes of material nature; *visaya-pravalah* - with young shoots in the form of the sense objects of sound, etc.; *tasya sakhah* - the branches of that Asvattha tree, representing the living beings; *adhah* - in the species of mankind, animals, and lower; *urdhvam ca* - and in the species of higher beings headed by the demigods; *prasrtah* - have extended. *manusya-loke* - In human life; *karma-anubandhini* - according to religiosity and irreligiosity; *mulani* - some roots, represented by its aerial roots; *anusantatani* - as a causal factor, according to the fruit-hunting tendency have extended; *adhah ca* - downwards also.

2 Some of its branches extend upwards (in the planets of the demigods and celestial beings), some of the branches extend downwards (in the planets of the humans, animals, and lower species), and its mature (three modes of) nature and aim and object (of sound, smell, touch' taste, and form) are its fresh, young shoots. Some aerial roots also extend downwards, to take root in the land of exploitation, within the human plane.

Commentary

Within the overall manifestation of this "perishable yet constant" material world, some of the living beings, nourished by the modes of goodness, are wandering throughout the upper planetary systems, having become enveloped by the egoistic conception of gods and celestial beings. Others, influenced by the modes of passion and ignorance, are wandering throughout the planets of the humans, animals, trees, and other lower species, having become enveloped by the egoistic conceptions of such species. The sense objects - sound, smell, touch, taste, and form - are represented by the new young shoots of the branches of the tree of this material world, since they are merely transformations of the five unmixed primary elements (*panca-tanmatra*) which evolve from the egoistic conception of the living beings of this plane. Furthennore, although the principal root is situated upwards (inverted, and in aversion to the Supreme Lord), some of the subsequent down-going aerial roots of the Banyan tree

remain rooted in the soil of the human plane of the land of exploitation. This indicates that the attempt to enjoy the fruits of one's actions within human life - the exploitative mentality of separate interest - is supplying the nourishing sap in the form of a separate, secondary cause of the tree of this material world.

15.3-4

na rupam asyeha tathopalabhyate

nanto na cadir na ca sampratistha

asvattham enam suvirudha-mulam

asanga-sastrena drdhena chittva

tatah padam tatparimargitavyam

yasmin gata na nivartanti bhuyah

tam eva cadyam purusam prapadye

yatah pravrttih prasrta purani

iha - Within this world, *tatha rupam* - that inverted form; *asya* - of the Asvattha tree representing this world; *na upalabhyate* - cannot be known through any method except Vedic knowledge. (*asya*) - Its; *antah na* - end cannot be seen; *adih ca na* - and its origin is also invisible; *sampratistha ca na* - and its foundation cannot be ascertained. *chittva* - Chopping down one's own; *enam suvirudha-mulam* - stubbornly rooted (in the form of aversion to the Supreme Lord, exceeding the aversion of monism); *asvattham* - factually perishable tree of the material world, *drdhena* - with the sharp; *asanga-sastrena* - axe of detachment born from *sadhu-sanga*, association of genuine saints; *tatah* - and thereafter; *yasmin gatah (santah)* - having attained to that plane from which; (*kecidapi*) - one; *na nivartanti* - does not return; *bhuyah* - again; (*iti evam*) - in

this way, (*ekanta bhaktya*) - by means of exclusive devotion; *parimargitavyam* - one should approach for shelter; *tat padam* - the holy feet of Lord Visnu; *prapadye* - (saying) "I surrender unto; *tam eva ca* - that; *adyam* - original; *purusam* - Supreme Person; *yatah* - from whose illusory energy; (*esa*) - this; *purani* - perpetual; *pravrttih* - worldly current; *prasrta* - has flowed."

3-4 In the human plane, that inverted form of the Banyan tree representing this material world cannot be known, and its origin, end, and foundation cannot be perceived (except by means of Vedic knowledge). From the association of true saints, one acquires the sharp axe of intense detachment from the mundane. Using this weapon to chop down that illusory Banyan tree (of one's own mundane existence) which is stubbornly rooted in aversion to the Supreme Lord, one attains to the plane of no return, which is none other than the lotus feet of the Lord. Then, by the method of exclusive, uninterrupted devotion, one should approach for shelter the holy lotus feet of the Supreme Lord Visnu, and pray, "I am now surrendering unto that Original Person, the Supreme Lord of all, from whose deluding potency (*maya*) this perpetual tree of the material world has emanated and expanded."

15.5

nirmana-moha jita-sanga-dosa

adhyatma-nitya vinivrtta-kamah

dvandvair vimuktah sukha-duhkha-samjnair

gacchanty amudhah padam avyayam tat

nirmana-mohah (santah) - Having become free from pride and absorption in falsity; *jita-sanga-dosah* - free from the defect of unholy company; *adhyatma-nityah* - firmly established in perception of the eternal and the temporary; *vinivrtta-kamah* - completely free from lusty desire; *vimuktah* - completely

liberated; *dvandvaih* - from the dualities; *sukhaduhkha-samjnaih* - identified as based on happiness and unhappiness; *amudhah* - (and thus) having become liberated from ignorance; (*te*) - those surrendered souls; *gacchanti* - reach; *tat* - that; *avyayam* - eternal; *padam* - supreme destination.

5 Devoid of vanity and delusion, aloof to unholy company, dedicated to realization of the eternal self, free from lusty desire, liberated from the joys and sorrows of duality, and liberated from ignorance, those surrendered souls reach the supreme destination.

15.6

na tad bhasayate suryo, na sasanko na pavakah

yad gatva na nivartante, tad dhama paramam mama

tat mama - That is My; *paramam* - all-illuminating; *dhama* - holy abode; (*tatah*) - from; *yad* - which; (*prapannah*) - the surrendered souls; *na nivartante* - never return; *gatva* - once having reached there. *suryah* - The sun; *na bhasayate* - cannot illuminate; *tat* - that place; *na sasankah* - nor the moon; *na pavakah* - nor fire - nothing can illuminate that place.

6 My supreme holy abode is that place which the surrendered souls reach, never to return again. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode.

15.7

mamaivamso jiva-loke, jiva-bhutih sanatana

manah sasthanindriyani, prakrti-sthani karsati

eva - Certainly; *jiva-bhutah mama* - the spirit soul living being is My; *amsah* - separate fragmental particle or potency, and is (therefore); *sanatanah* - eternal. *jiva-loke* - In this universe; *karsati* - he attracts or carries, *prakrti-sthani* - the effect of material nature; *manah sasthan indriyani* - the six perceptual senses including the mind.

7 The soul is a part of Me (as My separate fragmental particle or potency). Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature (as creations of maya, My deluding potency).

15.8

sariram yad avapnoti, yac capy utkramatisvarah

grhitvaitani samyati, vayur gandhan ivasayat

yat sariram - Whatever body; *isvarah* - the soul, as the lord of the body; *avapnoti* - obtains; *yat ca api* - and from whatever body; *utkramati* - he departs; *(tada)* - then; *grhitva* - carrying; *etani* - these six senses; *vayuh iva* - as the air; *gandhan* - carries fragrance; *asayat* - from a fragrant source, such as a flower; *(sarirantaram) samyati* - he enters into another body.

8 The soul (jiva) is the proprietor of the body and its paraphernalia. When he departs from the body, he carries all these senses to enter into another body, just as the air carries the fragrance of a flower.

15.9

srotram caksuh sparsanam ca, rasanam ghranam eva ca

adhisthaya manas cayam, visayan upasevate

adhisthaya - Adopting; *srotram* - ear; *caksuh* - eye; *sparsanam* - skin; *rasanam ca* - tongue; *ghranam eva ca* - and nose; *manah ca* - and also the mind; *ayam* - this soul; *upasevate* - exploits; *visayan* - the sense objects, of sound, etc.

9 Adopting the fleshy ear, eye, skin, tongue, and nose, and also accepting the subtle mind, this soul exploits the sense objects - sound, form, touch, taste, and smell.

15.10

utkramantam sthitam vapi, bhunjanam va gunanvitam

vimudha nanupasyanti, pasyanti jnana-caksusah

vimudhah - Fools; *na anupasyanti* - cannot see; (*jivam*) - the jiva, spirit soul; *guna-anvitam* - accompanied by the senses and mind; *utkramantam* - at the time of departing from the body; *va sthitam* - or at the time of residing within the body; *bhunjanam va api* - or at the time of sensual enjoyment. *jnana-caksusah* - (But) persons of finer intellect; *pasyanti* - see.

10 Foolish men cannot perceive anything of the soul's departure from the body, residence within the body, or his exploitation of sensual objects. However, those endowed with eyes of wisdom are able to observe the entire operation.

15.11

yatanto yoginas cainam, pasyanty atmany avasthitam

yatanto 'py akrtatmano, nainam pasyanty acetasah

ca - Even; *yatantah* - assiduous; *yoginah* - yogis; *pasyanti* - see; *enam* - the soul; *avasthitam* - situated; *atmani* - within the body. *yatantah api* - Yet despite endeavoring; *acetasah* - the unintelligent person; *akrta-atmanah* - of impure heart; *na pasyanti* - cannot see; *enam* - this soul.

11 Even some assiduous yogis can actually see the soul present within the body. But foolish persons of impure heart can never see the soul, despite their endeavors.

15.12

yad aditya-gatam tejo, jagad bhasayate 'khilam

yac candramasi yac cagnau, tat tejo viddhi mamakam

viddhi - Know; *mamakam* - as Mine; *tat tejah* - that effulgence; *yat* - which; *aditya-gatam* - emanates from the sun; *bhasayate* - and illuminates; *akhilam jagat* - the entire universe; *yat candramasi ca* - and which is in the moon; *yat tejah agnau (ca)* - and which is the effulgence within fire.

12 That effulgence which emanates from the sun and illuminates the whole universe, and which is present within the moon and within fire - you should surely know that to arise from My personal effulgence.

15.13

gam avisya ca bhutani, dharayamy aham ojasa

pusnami causadhih sarvah, somo bhutva rasatmakah

avisya ca - Presiding; *gam* - within the Earth; *aham* - I; *dharayami* - maintain, *bhutani* - the moving and stationary beings; *ojasa* - by My potency. *bhutva ca* - And having become; *rasa-atmakah* - the essential; *somah* - moon; (*aham*) *pusnami* - I nourish; *sarvah* - all; *ausadhih* - the crops, such as rice and barley.

13 Appearing within the soil of the Earth, I maintain all beings by My potency; and in the form of the nectarean moon, I nourish all the crops (such as rice and barley).

15.14

aham vaisvanaro bhutva, praninam deham asritah

pranapana-samayuktah, pacamy annam catur-vidham

bhutva - Becoming; *vaisvanarah* - the power of digestion; *aham* - I; *asritah* - entering into; *praninam deham* - every living being's body; *pacami* - digest; *catur-vidham annam* - the four types of foodstuffs; *prana-apana-samayuktah* - by the agency of the ascending and descending vital airs.

14 Entering into the body of the living being as the power of digestion, I digest the four types of eatables (chewed, sucked, licked, and drunk), by the agency of the ascending and descending vital airs.

15.15

sarvasya caham hr̥di sannivistho

mattah smrtir jñanam apohanam ca

vedais ca sarvair aham eva vedyo

vedānta-kṛd veda-vid eva caham

aham ca sannivistah - I am situated as the indwelling monitor, the Supersoul; *hr̥di* - within the heart; *sarvasya* - of all beings. (*jīvasya*) - The living beings'; *smrtih* - remembrance of past experiences; *jñanam* - knowledge; *apohanam ca* - and the disappearance of both; *mattah* - arise from Me. *aham eva ca vedyah* - And certainly I am the only object to be known; *sarvair vedair* - by means of all the Vedas. *aham eva vedānta-kṛt* - In the form of Vedavyasa, I alone am the writer of Vedānta; *veda-vid ca* - and the knower of the meaning of the Vedas.

15 I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his karma, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the Vedas. I am the author of the Vedānta - Vedavyasa, the expounder of the knowable meaning of the Vedas. And certainly I am the knower of the purport of the Vedas.

15.16

dvau imau puruṣau loke, kṣaras cākṣara eva ca

kṣarah sarvaṇi bhūtāṇi, kutastho 'kṣara ucyate

loke - In the fourteen worlds; *imau dvau eva* - just these two; *purusau* - conscious principles; *(sthah)* - exist; *ksarah ca* - the fallible; *aksarah ca* - and the infallible. *(tayoh)* - Of the two; *sarvani bhutani* - all beings from Lord Brahma down to the lowest stationary beings; *ucyate* - are described; *ksarah* - as fallible, as they have deviated from their intrinsic nature; *kuta-sthah* - and those in the category of the personal associates of the Lord, situated in their eternal, infallible, intrinsic nature; *(ucyate)* - are described; *aksarah* - as infallible; *(vidvadbhih)* - by the learned.

16 In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahma down to the lowest stationary life-forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord).

15.17

uttamah purusas tv anyah, paramatmety udahrtah

yo loka-trayam avisya, bibharti avyaya isvarah

anyah tu - But separate from the *aksara-purusa* infallible associates of the Lord; *uttamah* - the Supreme; *purusah* - Person; *udahrtah* - is described; *iti* - as; *paramatma* - the *aksara-purusa* Supersoul, or the Supreme Infallible Personality. *yah isvarah* - He is the Lord of everyone who; *avisya* - having entered; *loka-trayam* - into the three worlds; *avyayah (san)* - in His eternal form; *bibharti* - is maintaining all beings.

17 But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramatma, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe.

15.18

yasmat ksaram atito 'ham, aksarad api cottamah

ato 'smi loke vede ca, prathitah purusottamah

yasmat - Because; *aham atitah* - I am transcendental to; *ksaram* - the fallible souls; *ca* - and; (*aham*) *uttamah* - I am the supreme principle; *aksarat api* - superior to the liberated souls also; *atah* - therefore; *prathitah asmi* - I am celebrated; *loke* - in the world; *vede ca* - and in the Vedas; *purusottamah* - by the name Purusottama, the Supreme Person.

18 Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Purusottama, the Supreme Person.

15.19

yo mam evam asammudho, janati purusottamam

sa sarva-vid bhajati mam, sarva-bhavena bharata

(*he*) *bharata* - O descendant of Bharata; *yah* - one who; *asammudhah (san)* - being free of delusions; *janati* - is able to know; *mam evam* - Me, in that way; *purusottamam* - as the Supreme Person; *sah sarva-vit* - that knower of complete essential truth; *bhajati* - worships; *mam* - Me; *sarva-bhavena* - in all ways (i.e. in all rasas).

19 O Bharata, one who unmistakably knows Me in My eternal, all-

conscious, ecstatic form as that Supreme Person, is the perfect knower of full-fledged theism, and he worships Me in all respects (in the devotional flavors of peacefulness, servitorship, friendship, parenthood, and consortherhood).

15.20

iti guhyatamam sastram, idam uktam mayanagha

etat buddhva buddhiman syat, kṛta-kṛtyaś ca bharata

(he) *anagha* - O sinless one; *iti* - in this way; *idam* - this; *guhyatamam* - most hidden; *sastram* - purport of all the scriptures; *uktam* - has been described; *maya* - by Me. (he) *bharata* - O Bharata; *etat buddhva* - accepting that in the core of the heart; *buddhiman* - the most intelligent persons of fine theistic temperament; *kṛta-kṛtyaś ca syat* - achieve the supreme success.

20 O purehearted Arjuna, I have thus explained to you this most hidden treasure of all the scriptures. O Bharata, embracing this nectar in the core of their hearts, the virtuous souls revel in the perfection of supreme success.

end of fifteenth chapter **The Supreme Person Purusottama Yoga**

16 Chapter The Godly and Ungodly Temperaments

Daivasura Sampad Vibhaga Yoga

16.1-3

sri bhagavan uvaca

abhayam sattva-samsuddhir, jnana-yoga-vyavasthitih

danam damas ca yajnas ca, svadhyayas tapa arjavam

ahimsa satyam akrodhas, tyagah santir apaisunam

daya bhutesv aloluptvam, mardavam hrir acapalam

tejah ksama dhrtih saucam, adroho natimanita

bhavanti sampadam daivim, abhijatasya bharata

sri bhagavan uvaca - The Supreme Lord said: *(he) bharata* - O Arjuna; *(ete gunah)* - all these qualities; *bhavanti* - arise; *abhijatasya* - in a person born of the nature; *daivim sampadam* - blessed with virtue: *abhayam* - fearlessness; *sattva-samsuddih* - gracious-heartedness; *jnana-yoga-vyavasthitih* - absorption in the path of knowledge viz. pridelessness, etc. (13.8-12); *danam* - charity; *damah ca* - external sense control; *yajnah ca* - sacrifice; *svadhyayah* - study of the Vedas; *tapah* - austerity; *arjavam* - straightforwardness; *ahimsa* - nonviolence; *satyam* -

truthfulness; *akrodhah* - freedom from anger; *tyagah* - renunciation of possessiveness for wife and family, etc.; *santih* - mental control; *apaisunam* - freedom from finding fault in others; *daya* - compassion; *bhutesu* - for all beings; *aloluptvam* - absence of greed; *mardavam* - gentleness; *hrih* - consideration of unvirtuous action as shameful; *acapalam* - steadfastness; *tejah* - vigor; *ksama* - tolerance; *dhrtih* - patience; *saucam* - external and internal purity; *adrohah* - freedom from envy; *na atimanita* - and freedom from conceit.

1-3 The Supreme Lord said: O Bharata, all these qualities appear in a man endowed with a virtuous and godly nature - fearlessness, gracious-heartedness, absorption in self-knowledge, charity, control of the external senses, sacrifice, study of the Vedas, austerity, sincerity, nonviolence, truthfulness, freedom from anger, detachment from the mundane, tranquillity, disinclination to see others' faults, compassion for others, freedom from greed, gentleness, modesty, steadfastness, vigor, forgiveness, patience, cleanliness, nonenviousness, and freedom from egotism.

16.4

dambho darpo 'bhimanas ca, krodhah parusyam eva ca

ajnanam cabhijatasya, partha sampadam asurim

(*he*) *partha* - O son of Kunti; (*ete gunah*) - all these perverted qualities; (*bhavanti*) - occur; *abhijatasya* - in a person of the inclination; *asurim sampadam* - of demoniac mentality; *dambhah* - pseudo-religiosity; *darpah* - conceit on account of one's knowledge, wealth, or high birth; *abhimana ca* - considering oneself worshipable; *krodhah* - anger; *parusyam eva ca* - mercilessness; *ajnanam ca* - and injudiciousness.

4 O Partha, these perverted qualities are found in a man of demoniac mentality: pride, conceit, egotism, anger, mercilessness, and injudiciousness.

16.5

daivi sampad vimoksaya, nibandhayasuri mata

ma sucah sampadam daivim, abhijato 'si pandava

daivi sampat - The godly and virtuous qualities; *mata* - have been described; *vimoksaya* - as the cause of liberation from bondage. *asuri (ca)* - And the demoniac qualities; *(mate)* - have been described; *nibandhaya* - as the cause of bondage. *(he) pandava* - O son of Pandu; *(tvam)* - you; *jatah asi* - are born; *abhi* - having shelter of; *daivim sampadam* - the godly and virtuous qualities; *ma sucah* - so do not worry.

5 The godly and virtuous qualities have been described as the cause of liberation, and the demoniac qualities have been described as the cause of certain bondage. O Pandava, you need not worry, for your nature is godly and virtuous from birth.

16.6

dvau bhuta-sargau loke 'smin, daiva asura eva ca

daivo vistarasah prokta, asuram partha me srnu

(he) partha - O Arjuna; *dvau eva bhuta-sargau* - these two natures of beings; *(drsyate)* - are seen; *asmin loke* - in this material world: *daivah* - the godly nature, *asurah ca* - and the demoniac nature. *daivah* - The godly nature; *proktah* - has been described; *vistarasah* - elaborately. *srnu* - Now hear; *me* - from Me; *asuram* - about the demoniac nature.

6 O Partha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature.

16.7

pravrttim ca nivrttim ca, jana na vidur asurah

na saucam napi cacaro, na satyam tesu vidyate

asurah janah - Persons of demoniac nature, *na vidah* - do not know; *pravrttim ca* - religious engagement; *nivrttim ca* - and abstinence from irreligious engagement. *na vidyate* - There is neither; *saucam* - purity; *na* - nor; *acarah api* - good behavior; *na satyam ca* - nor even truthfulness; *tesu* - in them.

7 The demoniac cannot understand religious inclination or irreligious disinclination. not a trace of purity, good practices, or truthfulness can be found in them.

16.8

asatyam apratistham te, jagad ahur anisvaram

aparaspara-sambhutam, kim anyat kama-hetukam

te - They, the persons of demoniac nature; *ahuh* - say; *jagat asatyam* - "The universe is false; *apratistham* - baseless; *anisvaram* - godless; *aparaspara-sambhutam* - and created by mutual cohabitation. *kama-hetukam* - The reason for the creation of the world is lust alone. *kim anyat* - What is there beyond

this?"

8 The persons of demoniac nature say that the universe is nothing more than imaginary, baseless, godless, and born of their mutual cohabitation. They conclude that the whole

world was created simply for lust.

16.9

etam drstim avastabhya, nastatmano 'lpa-buddhayah

prabhavanty ugra-karmanah, ksayaya jagato 'hitah

avastabhya - Supporting; *etam* - such; *drstim* - a view; (*asurah*) - the demons; *nasta-atmanah* - devoid of self-knowledge; *alpa-buddayah* - being of paltry intelligence; *ugra-karmanah* - and the embodiment of ghastly acts; *ahitah* - and inauspiciousness, *prabhavanti* - attain influence; *ksayaya* - simply for the destruction; *jagatah* - of the world.

9 Supporting such a conception, the demons, who are less intelligent, bereft of self-knowledge, and the embodiment of ghastly deeds and inauspiciousness, become powerful simply for the purpose of world annihilation.

16.10

kamam asritya duspuram, dambha-mana-madanvitah

mohad grhitvasad-grahan, pravartante 'suci-vratah

asritya - Resorting to; *duspuram* - insatiable; *kamam* - thirst for sensual pleasure; *(te)* - such demons; *dambha-mana-mada-anvitah (santah)* - becoming mad with arrogance, conceit, and vanity; *mohat* - out of infatuation; *grhitva* - and adopting; *asat-grahan* - great zeal in the matter of illusory sensual enjoyment; *pravartante* - thus engage; *asuci-vratah (santah)* - in ghastly malpractices.

10 Resorting to insatiable lusty desires, totally infatuated and preoccupied in sensual pursuits, such demons, in a mad frenzy of arrogance and pride, engage in ghastly malpractices.

16.11-12

cintam aparimeyam ca, pralayantam upasritah

kamopabhoga-parama, etavad iti niscitah

asa-pasa-satair baddhah, kama-krodha-parayanah

ihante kama-bhogartham, anyayenartha-sancayan

upasritah - Overwhelmed with; *pralaya-antam* - lifelong; *aparimeyam ca* - unlimited; *cintam* - anxiety; *(te)* - they; *etavat niscitah iti* - consider that; *kama-upabhoga-paramah* - the ultimate pursuit is simply gratification of one's lusty desires. *baddhah* - Bound; *asa-pasa-sataih* - by the snares of hundreds of hopes; *kama-krodha-parayanah (santah)* - and becoming overcome with lust and anger; *(te) ihante* - they try; *artha-sancayan* - to amass wealth; *anyayena* - unlawfully; *kama-bhoga-artham* - to fulfill their lust.

11-12 Up until their last breath they remain stricken with unlimited fears and anxieties. They are convinced that gratification of their lust is the ultimate pursuit. Ensnared by hundreds of multifarious desires and overcome with lust and anger, they go on trying to amass wealth unlawfully - just for the purpose of sense gratification.

16.13

idam adya maya labdham, idam prapsye manoratham

idam astidam api me, bhavisyati punar dhanam

adya - "Today; *maya* - I; *labdham* - got; *idam* - this; (*punah*) - and again; *prapsye* - I will get; *idam manoratham* - this other desirable thing. *idam* - This wealth; *asti me* - is mine; *punah* - and in the future; *idam api dhanam* - this further wealth; *bhavisyati* - will be; (*me*) - mine."

13 The demoniac persons say, "Today I got what I wanted, and tomorrow I will get what I want. This is all my wealth, and in the future, more and more will be mine."

16.14

asau maya hatah satrur, hanisye caparan api

isvaro 'ham aham bhogi, siddho 'ham balavan sukhi

asau - "This; *satruh* - enemy; *hatah* - has been killed; *maya* - by me; *api ca* - and furthermore; *hanisye* - I will kill; *aparan* - other enemies. *aham isvarah* - I am

the lord. *aham bhogi* - I am the enjoyer. *aham siddhah* - I am perfect; *balavan* - powerful; *sukhi* - and happy "

14 "I have killed one enemy, and I will kill others. I am the lord of all I survey, I am the enjoyer. I am successful, powerful, and happy."

16.15-16

adhyo 'bhijanavan asmi, ko 'nyo 'sti sadrsso maya

yaksye dasyami modisya, ity ajnana-vimohitah

aneka-citta-vibhranta, moha-jala-samavrtah

prasaktah kama-bhogesu, patanti narake 'sucrau

(*aham*) *asmi* - "I am; *adhyah* - rich; *abhijanavan* - cultured. *kah asti* - Who is; *anyah* - another; *maya sadrsah* - like me? (*aham*) - I; *yaksye* - will perform sacrifice; *dasyami* - give charity; *modisye* - and enjoy." *iti* - Such; *ajnana-vimohitah* - persons overcome by ignorance; *aneka-citta-vibhramah (santah)* - their hearts afflicted with so many anxieties; *moha-jala-samavrtah* - enveloped by a net of illusion; *prasaktah* - and addicted; *kama-bhogesu* - to sense pleasure; *patanti* - are doomed; *asucrau* - to detestable; *narake* - hells such as Vaitarani.

15-16 "Who can match my wealth and aristocracy? I shall perform sacrifice and give charity to the needy, and I shall thereby enjoy." Deluded by ignorance, filled with anxiety, victimized by allurements, and addicted to sense enjoyment, those demoniac persons are doomed to detestable hells such as Vaitarani.

16.17

atma-sambhavitah stabdha, dhana-mana-madanvitah

yajante nama-yajnais te, dambhenavidhi-purvakam

atma-sambhavitah - Self-honoring; *stabdhah* - impertinent; *dhana-mana-madanvitah* - intoxicated by wealth and grandeur; *te* - all those demons; *dambhena* - arrogantly; *yajante* - perform sacrifice; *avidhi-purvakam* - against the scriptural injunctions; *nama-yajnaih* - by pseudo-rituals.

17 Always conceited, impertinent, and intoxicated by wealth and grandeur, all these demons (make a great show to) perform non-scriptural pseudo-sacrifices.

16.18

ahankaram balam darpam, kamam krodham ca samsritah

mam atma-para-dehesu, pradisanto 'bhyasuyakah

samsritah - Taking shelter of; *ahankaram* - egotism; *balam* - power; *darpam* - pride; *kamam* - lust; *krodham ca* - and anger; *(te)* - they; *pradisantah* - despise; *mam* - Me; *(sthitam)* - who am situated; *atma-para-dehesu* - within their own and others' bodies; *(bhavanti)* - and they remain; *abhyasuyakah* - always searching for faults in the saintly persons.

18 Steeped in egotism, mad with power, and carried away by lust and anger, utterly despising Me who am situated in their own and others' bodies as the

Supersoul, they ascribe faults to all the good qualities (of the true saints).

16.19

tan aham dvisatah kruran, samsaresu naradhaman

ksipamy ajasram asubhan, asurisu eva yonisu

aham - I; *ajasram* - continually; *ksipami* - cast; *tan dvisatah* - these envious; *kruran* - cruel; *asubhan* - evil; *naradhaman* - decadent fellows; *samsaresu* - into the cycle of birth and death; *asurisu-yonisu eva* - in the wombs of the demoniac.

19 Because those demons are envious, cruel, evil, and decadent, I continually cast them asunder to revolve in the cycle of birth and death, in the wombs of despicable, demoniac species.

16.20

asurim yonim apanna, mudha janmani janmani

mam aprapyaiva kaunteya, tato yanty adhamam gatim

(he) kaunteya - O son of Kunti; *apannah* - taking; *janmani janmani* - birth after birth in; *asurim* - demoniac; *yonim* - species; *mudhah* - these fools; *yanti* - reach; *tatah adhamam* - an even more abominable; *gatim* - end; *aprapya eva* - on account of not reaching; *mam* - Me.

20 O Kaunteya, repeatedly taking birth in the demoniac species, these fools cannot come to Me, the embodiment of the Divinity. Thus, they descend

lower and lower to the most vile and degraded condition of life.

16.21

tri-vidham narakasyedam, dvaram nasanam atmanah

kamah krodhas tatha lobhas, tasmad etat trayam tyajet

idam tri-vidham - These are three kinds of; *atmanah nasanam* - suicidal; *dvaram* - doorways; *narakasya* - to hell; *kamah* - lust; *krodhah* - anger; *tatha lobhah* - and greed. *tasmad* - Therefore; *etat trayam* - these three gates; *tyajet* - must be abandoned.

21 The three suicidal gates leading to hell are lust, anger, and greed. Therefore, they must be completely abandoned.

16.22

etair vimuktah kaunteya, tamo-dvarais tribhir narah

acaraty atmanah sreya, tato yati param gatim

(he) kaunteya - O Kaunteya; *narah* - a person; *vimuktah* - completely liberated; *etair* - from these; *tribhir tamah-dvaraih* - three doorways to hell; *acarati* - practices; *sreya* - the ultimate auspiciousness; *atmanah* - for himself. *tatah* - By that; *yati* - he reaches; *param* - the supreme; *gatim* - goal.

22 O Kaunteya, one who is actually liberated from these three gateways to hell, acts for his best self-interest. Thus, he attains to the supreme

destination.

16.23

yah sastra-vidhim utsrjya, vartate kama-caratah

na sa siddhim avapnoti, na sukham na param gatim

sah yah - He who; *utsrjya* - transgresses; *sastra-vidhim* - the injunctions of the scriptures; *vartate kama-caratah* - to act whimsically; *avapnoti* - attains; *na siddhim* - neither purification of the heart; *na sukham* - nor happiness; *na param-gatim* - nor the supreme destination.

23 A person who transgresses the injunctions of the scriptures and behaves whimsically can never attain perfection, happiness, or the supreme destination.

16.24

tasmac chastram pramanam te, karyakarya-vyavasthitau

jnatva sastra-vidhanoktam, karma kartum iharhasi

tasmac - Therefore; *sastram* - the scriptural injunctions; *karya-akarya-vyavasthitau* - concerning duty and nonduty; *te pramanam* - are .your standard. *jnatva* - Knowing; *sastra-vidhana-uktam* - scripturally enjoined; *karma* - action; *iha* - in this plane of exploitation; *arhasi* - be worthy; *(tat) kartum* - to do your duty.

24 Therefore, the scriptural injunctions concerning duty and nonduty are your only precedent. Having understood the scriptural command in this plane of action - that is, to act exclusively for the Lord's pleasure - it behooves you to now apply these teachings practically.

end of sixteenth chapter **The Godly and Ungodly
Temperaments Daivasura Sampad Vibhaga Yoga**

17 Chapter The Threefold Division of Faith

Sraddhatraya Vibhaga Yoga

17.1

arjuna uvaca

ye sastra-vidhim utsrjya, yajante sraddhayanvitah

tesam nistha tu ka krsna, sattvam aho rajas tamah

arjuna uvaca - Arjuna said: (*he*) *krsna* - O Krsna; *ka* - what can be said regarding; *ye* - those who; *utsrjya* - reject; *sastra-vidhim* - scriptural injunctions; *tu* - but yet; *sraddhaya-anvitah (santah)* - faithfully; *yajante* - perform worship? (*sa kim*) *nistha* - Is the conviction; *tesam* - of those persons; *aho* - considered to be; *sattvam* - in goodness; *rajah* - or passion; (*uta*) *tamah* - or ignorance?

1 Arjuna inquired: O Krsna, what if the position of those who perform worship with faith, but neglect the injunctions of the scriptures? Is that considered to be in goodness, passion, or ignorance?

17.2

sri bhagavan uvaca

tri-vidha bhavati sraddha, dehinam sa svabhava-ja

sattviki rajasi caiva, tamasi ceti tam srnu

sri bhagavan uvaca - The Supreme Lord said: *sraddha eva* - Faith; *dehinam* - of the living beings; *bhavati* - is; *tri-vidha iti* - of these three types: *sattviki* - good; *rajasi ca* - passionate; *tamasi ca* - and ignorant. *sa* - That faith; *sva-bhava-ja* - arises from *purva-samskara*, or the inclinations of the living being developed from his previous life or lives. *tam srnu* - Now hear about that.

2 The Supreme Lord said: Such faith is of three types, according to an embodied soul's previously developed tendencies - good, passionate, or ignorant. Now please hear about this from Me.

17.3

sattvanurupa sarvasya, sraddha bhavati bharata

sraddhamayo 'yam puruso, yo yac chraddhah sa eva sah

(he) *bharata* - O descendant of *Bharata*; *sattva-anurupa* - according to their mentalities; *sraddha* - the faith; *sarvasya* - of all men; *bhavati* - ensues. *ayam purusah* - The living being; *sraddha-mayah* - is endowed with three types of faith. *sah* - He; *sah eva* - is identified; *yah yat sraddhah* - according to the type of faith he possesses - good, passionate or ignorant.

3 O Bharata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modeled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith.

17.4

yajante sattvika devan, yaksa-raksamsi rajasah

pretan bhuta-ganams canye, yajante tamasa janah

sattvikah - Those endowed with faith of the nature of goodness; *yajante* - worship; *devan* - demigods, who are of the nature of goodness. *rajasah* - Those of passionate faith; *yajante* - worship; *yaksa-raksamsi* - the Yaksa and Raksasa sections, who are of passionate nature. *anye* - Others; *tamasah janah* - those who possess ignorant faith; (*yajante*) - worship; *pretan bhuta-ganan ca* - the dead and the ghosts, all of the nature of ignorance.

4 Persons endowed with the nature of goodness worship the good-natured demigods; persons of passionate nature worship the passionate Yaksa demigods and cannibalistic Raksasa demons, while those of ignorant faith worship the ghosts and the dead, in the plane of darkness.

17.5-6

asastra vihitam ghoram, tapyante ye tapo janah

dambhahankara-samyuktah, kama-raga-balanvitah

karsayantah sarira-stham, bhuta-gramam acetasah

mam caivantah sarira-stham, tan viddhy asura-niscayan

acetasah - Indiscriminate; *janah* - persons; *ye* - who; *dambha-ahankara-samyuktah* - out of pride and egotism; *karsayantah* - drain; *bhuta-gramam* - the five basic material elements; *sarira-stham* - situated within the body; *kama (anvitah)* - and who, inspired by lust; *raga-bala-anvitah* - in a display of bodily and mental power; *(duhkhayantah)* - torment; *mam ca eva* - My fragmental particle, the spirit soul; *antah sarira-stham* - which is situated within the body; *tapyante* - perform; *ghoram* - severe; *tapah* - austerities; *asastra vihitam* - not conforming to the injunctions of the scriptures. *viddhi* - Know; *tan* - all of them; *asura niscayan* - as confirmed demons.

5-6 Proud and pretentious fools cause the derangement of the body's natural elements and torment the indwelling soul, which is My fragmental spiritual particle. Motivated by intense craving to display their mental and bodily prowess, they perform excruciating non-scriptural austerities. You should know them as first-class confirmed demons.

17.7

aharas tv api sarvasya, tri-vidho bhavati priyah

yajnas tapas tatha danam, tesam bhedam imam srnu

(guna bhedat) - According to the classification of the three modes of material nature; *bhavati tu api* - there are also; *tri-vidhah aharah* - three kinds of food; *priyah* - giving pleasure; *sarvasya* - to everyone. *tatha* - There are similarly; *(tri-vidham)* - three kinds; *yajnah* - of sacrifice; *tapah* - austerity; *danam* - and

charity. *imam srnu* - Now hear of such *bhedam* - distinction; *tesam* - among them.

7 According to the three modes of material nature, there are also three preferences of food. In the same way, there are three kinds of sacrifice, three kinds of austerity, and three kinds of charity. Now hear of all these.

17.8

ayuh-sattva-balarogya-sukha-priti-vivardhanah

rasyah snigdhah sthira hrdaya, aharah sattvika-priyah

aharah - Edibles and offerables; *ayuh-sattva-bala-arogya-sukhapriti-vivardhanah* - which increase longevity, zeal, strength, good health, happiness, and satisfaction; *rasyah* - and which are succulent, *snigdhah* - unctuous; *sthirah* - sustaining; *hrdyah* - and attractive; (*bhavanti*) - are; *sattvika-priyah* - dear to good persons.

8 Edible or offerable foods which increase longevity, zeal, strength, health, happiness and satisfaction, and which are succulent, milky, wholesome, and attractive - these are dear to persons of the nature of goodness.

17.9

katv-amlalavanaty-usnatiksna-ruksavidahinah

ahara rajasasyesta, duhkhasokamaya-pradah

aharah - Edible substances; *katu-amla-lavana-ati-usna-tiksna-ruksha-vidahinah* - which are too bitter, too sour, too salty, too hot, too pungent, too dry, and overheating; *duhkha-soka-amaya-pradah* - and which create unhappiness, distress, and disease; (*bhavanti*) - are; *istah* - dear; *rajasasya* - to the passionate.

9 Edibles dear to persons of passionate nature are too bitter (nimba, etc.), too sour, too salty, too hot, too pungent (chili pepper, etc.), too dry (dry-roasted chickpeas, etc.), and too heating (mustard seed, etc.). Such foods cause unhappiness, distress, and disease.

17.10

yata-yamam gata-rasam, pati paryusitam ca yat

ucchistam api camethyam, bhojanam tamasa-priyam

yat bhojanam - That food which is; *yata-yamam* - cold; *gata-rasam* - tasteless; *puti* - odoriferous; *paryusitam ca* - stale, decomposed; *ucchistam api* - the remnants of others (with the exception of the remnants of one's guru) *amedhyam ca* - and untouchable (such as meat, wine, and onions); (*tat bhavati*) - such food is; *tamasa-priyam* - dear to the ignorant.

10 Such food is dear to the ignorant: food which is cold, due to being cooked more than three hours before; food which is tasteless, exudes a bad odor, or was cooked the day before; the remnants of others (with the exception of remnants left by one's guru); and impure foodstuffs (such as meat, wine, and onions).

17.11

aphalakanksibhir yajno, vidhi-disto ya ijjate

yastavyam eveti manah, samadhaya sa sattvikah

sah yajnah - That sacrifice; *yah* - which; *ijjate* - is performed; *vidhi-distah* - in accordance with scriptural injunctions; *aphala-akanksibhih* - by a person who does not hanker for its reward; *manah samadhaya* - with the firm conviction; *yastavyam eva iti* - that it is one's duty to perform sacrifice; *sattvikah* - is sacrifice of the nature of goodness.

11 Sacrifice of the nature of goodness is in accordance with scriptural injunctions, and performed with a resolute sense of duty by a person devoid of fruitive desire.

17.12

abhisandhaya tu phalam, dambhartham api caiva yat

ijjate bharata-srestha, tam yajnam viddhi rajasam

tu - But, (*he*) *bharata-srestha* - O Bharata; *viddhi* - you should know; *tam yajnam* - that sacrifice; *yat* - which; *ijjate* - is performed; *abhisandhaya* - simply in pursuit; *phalam* - of remuneration; *dambha-artham api ca eva* - and simply for show of pomp and grandeur; *rajasam* - as (sacrifice) of a passionate nature.

12 But, O Bharata, know that sacrifice which is performed in fruitive expectation and merely as a display of pomp and grandeur, to be sacrifice of the nature of passion.

17.13

vidhi-hinam asrstannam, mantra-hinam adaksinam

sraddha-virahitam yajnam, tamasam paricaksate

vidhi-hinam - Non-scriptural; *yajnam* - sacrifice; *asrsta-annam* - without the contribution of gifts such as foodstuffs; *mantra hinam* - without mantra; *adaksinam* - without presentations to the guru; *sraddha-vira-hitam* - and performed without any faith; *paricaksate* - is called *tamasam* - ignorant.

13 And that sacrifice which ignores the injunctions of the scriptures, which is performed without the distribution of gifts such as foodstuffs, without uttering the appropriate mantras, without presentations to the guru, and without faith, is known as sacrifice in ignorance.

17.14

deva-dvija-guru-prajna-pujanam saucam arjavam

brahmacaryam ahimsa ca, sariram tapa ucyate

deva-dvija-guru-prajna-pujanam - Worship of the deity, the brahmana, the guru, and the enlightened soul; *saucam* - internal and external cleanliness; *arjavam* - simplicity; *brahmacaryam* - celibacy; *ahimsa ca* - and nonviolence; *ucyate* - are called; *sariram* - bodily; *tapah* - austerity.

14 Worship of the deity, the brahmanas, the spiritual master, and the enlightened soul, as well as cleanliness, simplicity, celibacy, and nonviolence - these all constitute austerity of the body.

17.15

anudvega-karam vakyam, satyam priya-hitam ca yat

svadhyayabhyasanam caiva, vanmayam tapa ucyate

satyam - Truthful; *vakyam* - speech; *yat* - which; *anudvega-karam* - does not disturb others; *priya-hitam ca* - and is pleasing yet beneficial; *svadhyaya abhyasanam ca eva* - and also regular recitation of the Vedas; *ucyate* - is called; *vak-mayam* - verbal; *tapah* - austerity.

15 Speech which does not disturb others, which is truthful, pleasing yet beneficial, as well as regular recitation of the Vedas - all these are known as verbal austerity.

17.16

sraddhaya paraya taptam, tapas tat tri-vidham naraih

aphalakanksibhir yuktaih, sattvikam paricaksate

taptam - When practiced; *aphala-akanksibhih* - by the non-exploitative; *yuktaih* - devout; *naraih* - person; *paraya* - with great; *sraddhaya* - faith; *tat* - these; *tri-vidham tapah* - three types of austerity (bodily, verbal, and mental); *paricaksate* - are designated as; *sattvikam* - being of the nature of goodness.

16 Self-satisfaction, graceful gravity, firmness, self-control, and purification of consciousness are all known as mental austerity.

17.17

manah-prasadah saumyatvam, maunam atma-vinigraha

bhava-samsuddhir iti etat, tapo manasam ucyate

iti etat - All these; *ucyate* - are called; *manasam* - mental; *tapah* - austerity; *manah-prasadah* - self-satisfaction; *saumyatvam* - calmness; *maunam* - firmness; *atma vinigraha* - self-control; *bhava-samsuddhih* - and purity.

17 When performed by a desireless, devout soul with sublime faith in the Supreme Lord, this threefold austerity is of the nature of goodness.

17.18

satkara-mana-pujartham, tapo dambhena caiva yat

kriyate tad iha proktam, rajasam calam adhruvam

tat - That; *calam* - unenduring; *adhruvam* - undetermined; *tapah* - austerity; *yat* - which; *kriyate* - is performed; *satkara-mana-puja-artham* - for the sake of gain, worship, and fame; *dambhena ca eva* - and performed with great pride; *iha proktam* - is designated in this world as; *rajasam* - passionate austerity.

18 That unenduring and uncertain austerity which is proudly performed just for the sake of gain, worship, and name and fame, is known as austerity of the nature of passion.

17.19

mudha-grahenatmano yat, pidaya kriyate tapah parasyotsadanartham va, tat tamasam udahrtam

tat tapah - That austerity; *yat* - which; *kriyate* - is performed; *mudha-grahena* - with injudicious preoccupation; *pidaya* - causing pain; *atmanah* - to oneself; *va* - or; *utsadanartham* - for harming; *parasya* - others; *udahrtam* - is described as; *tamasam* - ignorant austerity.

19 That austerity which is performed with foolish and injudicious preoccupation, causing self-torture or meant to harm others, is known as austerity of the nature of ignorance.

17.20

datavyam iti yad danam, diyate 'nupakarine

dese kale ca patre ca, tad danam sattvikam smrtam

danam - Charity; *yat* - which; *diyate* - is given, *anupakarine iti* - with a mentality devoid of desire for return; *dese* - and at an auspicious or holy place; *kale ca* - at an astrologically auspicious time; *datavyam ca* - and with the sense of duty to give; *patre* - to a qualified recipient; *tat danam* - that charity; *smrtam* - is called; *sattvikam* - charity of the nature of goodness.

20 Charity given without expectation of return, as a matter of duty, with due consideration of place, time, and recipient, is considered to be of the nature of goodness.

17.21

yat tu pratyupakarartham, phalam uddisya va punah

diyate ca pariklistam, tad danam rajasam smrtam

yat tu - And that which; *diyate* - is given; *prati-upakara-artham* - with expectation of return; *va* - or; *phalam uddisya* - for the result of a higher birth; *punah ca* - and moreover; *pariklistam* - (given) with great tribulation; *tat danam* - that charity; *smrtam* - is known as; *rajasam* - passionate.

21 Otherwise, charity given with an agitated mentality, in anticipation of receiving something in return, or with a desire of gaining entry into the heavenly plane, is known as charity of the nature of passion.

17.22

adesa kale yad danam, apatrebhyas ca diyate

asatkrtam avajnatam, tat tamasam udahrtam

tat danam - That charity; *yad* - which; *diyate* - is given; *asat-krtam* - disrespectfully; *avajnatam ca* - and scornfully; *adesa kale* - at an inappropriate place and time; *apatrebhyah* - to an undeserving recipient; *udahrtam* - is described as; *tamasam* - charity of the nature of ignorance.

22 Charity given disrespectfully and scornfully to an unworthy recipient at an improper place and time is known as charity of the nature of ignorance.

17.23

om-tat-sad iti nirdeso, brahmanas tri-vidhah smrtah

brahmanas tena vedas ca, yajnas ca vihitah pure

iti - These, *tri-vidhah* - three vibrations; *om tat sat* - *Om Tat Sat*; *smrtah* - are known as; *nirdesah* - indicating; *brahmanah* - Parabrahman, the Supreme Spirit. *pura* - In ancient times; *brahmanah* - the brahmanas; *vedah ca* - the Vedas; *yajnah ca* - and sacrifices; *vihitah* - were ordained; *tena* - by these three words.

23 The phrase "Om Tat Sat" is mentioned in the scriptures as indicative of Parabrahman, the Supreme Spirit. At the time of universal creation, the brahmanas, the Vedas, and sacrifices were ordained by this threefold combination.

17.24

tasmad om ity udahrtya, yajna-dana-tapah-kriyah

pravartante vidhanoktah, satatam brahma-vadinam

tasmad - Therefore; *vidhana-uktah* - scripturally enjoined; *yajna-dana-tapah-kriyah* - duties based on sacrifice, charity, and austerity; *brahma-vadinam* - of the followers of the Vedas; *satatam pravartante* - are always executed; *udahrtya* - pronouncing; *om iti* - the word *Om*, representing Brahman, the Absolute.

24 For this reason, the followers of the Vedas always begin the performance of their scripturally enjoined duties based on sacrifice, charity, and

austerity, by uttering the vibration "Om," which represents Brahman, the Absolute.

17.25

tad ity anabhisandhaya, phalam yajna-tapah-kriyah dana-kriyas ca vividhah, kriyante moksa-kanksibhih

moksa-kanksibhih - Persons desiring liberation; (*udahrtya*) - after uttering; *tat iti* - the word *Tat*, representing Brahman, the Absolute; *anabhisandhaya* - and rejecting the desire; *phalam* - for the fruits of their actions; *kriyante* - conduct; *vividhah-yajna-tapah-kriyah* - the performance of different kinds of sacrifices and austerities; *dana-kriyah ca* - and the duty of giving charity.

25 Vibrating the word "Tat," which also represents Brahman, the Absolute, and rejecting the desire for the fruits of their actions, the liberation-seekers conduct the performance of different kinds of sacrifices and austerities, and execute the duty of giving charity.

17.26

sad-bhave sadhu-bhave ca, sad ity etat prayujyate

prasaste karmani tatha, sac-chabdah partha yujyate

(*he*) *partha* - O son of Kunti; *sat iti* - the word *Sat*; *prayujyate* - is employed; *sat-bhave* - to indicate the nature of Brahman, the Absolute; *sadhu-bhave ca* - and the knowers of Brahman. *tatha* - In that way; *etat sat-sabdah* - this word *Sat*, designating Brahman; *yujyate* - is adopted; *prasaste* - for auspicious; *karmani* - activities.

26 O Partha, the word "Sat" indicates the truth, as well as persons who are dedicated servants of truth. It is also applied in the performance of auspicious activities.

17.27

yajne tapasi dane ca, sthitih sad iti cocyate

karma caiva tad-arthiyam, sad ity evabhidhiyate

sthitih (ca) - The eternality of the purport; *yajne* - in sacrifice; *tapasi* - in austerity; *dane ca* - and in charity; *ucyate* - is described; *sat iti ca* - in this word *Sat*. *karma ca eva* - Also duty; *tat-arthiyam* - performed for the purpose of the pleasure of the Supreme Lord; *abhidhiyate* - is designated; *sat iti eva* - by the word *Sat*.

27 The word "Sat" is employed to indicate both the eternality of the object of sacrifice, austerity, and charity, as well as duty performed for the satisfaction of the Supreme Lord.

17.28

asraddhaya hutam dattam, tapas taptam krtam ca yat

asad ity ucyate partha, na ca tat pretya no iha

(he) partha - O Arjuna; *hutam* - oblations in sacrifice; *dattam* - (and) charity; *taptam* - enacted, *asraddhaya* - without faith; *tapah* - and austerity; *yat ca* - and anything else which is; *krtam* - performed; *(asraddhaya)* - without faith; *tat* - all

this; *ucyate* - is described; *asat iti* - as illusory, (*yatah tat*) - because all these activities; (*phalati*) - bestow a fruit; *no iha* - neither in this world; *na ca pretya* - nor in the next.

28 O Partha, sacrifice, charity, and austerity, or any duty performed without faith in the supreme objective, is known as "asat," or depraved. Such works can never bestow an auspicious result, either in this world or the next.

end of seventeenth chapter **The Threefold Division of Faith Sraddhatraya Vibhaga Yoga**

18 Chapter The Supreme Goal of Divine Freedom

Moksa Yoga

18.1

arjuna uvaca

sannyasasya maha-baho, tattvam icchami veditum

tyagasya ca hrsikesa, prthak kesinisudana

arjunah uvaca - Arjuna said: *(he) maha-baho* - O mighty hero; *(he) hrsikesa* - O Lord of all senses; *(he) kesinisudana* - O slayer of the Kesi demon; *icchami* - I wish; *veditum* - to know; *tattvam* - the intrinsic; *prthak* - distinction; *sannyasasya* - (between) renunciation of action; *tyagasya ca* - and renunciation of the fruits of action.

1 Arjuna said: O Mahabaho, Hrsikesa, Kesinisudana, I wish to know the disffnction between the principle of renunciation of action and the principle of renunciation of the fruits of action.

18.2

sri bhagavan uvaca

kamyanam karmanam nyasam, sannyasam kavayo viduh

sarva-karma-phala-tyagam, prahus tyagam vicaksanah

sri bhagavan uvaca - The Supreme Lord said; *vicaksanah* - The expert; *kavayah* - learned personalities; *viduh* - know; *nyasam* - renunciation; *karmanam* - of actions; *kamyamam* - inspired by fruitive desire; *sannyasam* - as sannyasa, complete renunciation; *prahuh* - and they declare; *sarva-karma-phala-tyagam* - the renunciation of the fruits of all actions, whether daily, incidental, or based on material desire; *tyagam* - (to be) detachment.

2 The Supreme Lord said: According to the learned, the abandonment of all materially desirable actions is called renunciation (sannyasa), and the abandonment of the fruits of all kinds of action (whether daily, incidental, or based on material desire) is called detachment (tyaga).

18.3

tyajyam dosavad ity eke, karma prahur manisinah

yajna-dana-tapah-karma, na tyajyam iti capare

eke manisinah - Some scholars of the *Sankhya* or analytical school; *prahuh* - declare that; *karma* - action; *tyajyam* - should be abandoned; *dosavat iti* - on account of its defects such as violence, etc. *apare ca* - And others, such as the *Mimamsaka* section, or the mundane rationalists; *iti (prahuh)* - say that; *yajna-dana-tapah-karma* - the scripturally enjoined duties based on sacrifice, charity, and austerity; *na tyajyam* - should not be abandoned.

3 Some scholars (of the Sankhya school) hold that action (on account of its faults such as violence) should be renounced. Others (of the Mimamsaka school) hold that (scripturally enjoined) duties based on sacrifice, charity, and austerity should never be abandoned.

18.4

niscayam srnu me tatra, tyage bharata-sattama

tyago hi purusa-vyaghra, tri-vidhah samprakirtitah

(he) *bharata-sattama* - O best of the Bharatas; *srnu* - now hear; *me* - My; *niscayam* - perfect conclusion; *tatra tyage* - concerning that renunciation; *hi* - since; (he) *purusa-vyaghra* - O best of men; *tri-vidhah* - threefold; *tyagah* - renunciation; *samprakirtitah* - is described.

4 O best of the Bharatas , now hear My perfect conclusion regarding renunciation. O foremost among men, it has been clearly defined that renunciation is of three types.

18.5

yajna-dana-tapah-karma, na tyajyam karyam eva tat

yajno danam tapas caiva, pavanani manisnam

yajna-dana-tapah-karma - Duties based on sacrifice, charity, and austerity; *na tyajyam* - should not be abandoned. *tat* - They; *eva* - certainly, *karyam* - must be performed; (*yatah*) - because; *manisnam* - for the conscientious; *yajnah* - sacrifice; *danam* - charity; *tapas ca* - and austerity; (*bhavanti*) - are; *pavanani eva* - purifying for the heart.

5 Duties based on sacrifice, charity, and austerity should never be abandoned. Such duties must be performed, because they serve to purify

the hearts of the intelligent.

18.6

etany api tu karmani, sangam tyaktva phalani ca

kartavyaniti me partha, niscitam matam uttamam

(he) partha - O son of Kunti; *api tu* - moreover; *etani* - these; *karmani* - actions; *kartavyani* - must be performed out of duty; *tyaktva* - renouncing, *sangam* - attachment; *phalani ca* - and desire for the results. *iti* - This is; *me* - My; *niscitam* - definite; *uttamam* - supreme; *matam* - perfect conclusion (*siddhanta*).

6 Moreover, O Partha, all these actions are to be performed as a matter of duty, abandoning attachment and fruitive desire. Know this to be My irrevocable, perfect, supreme conclusion.

18.7

niyatasya tu sannyasah, karmano nopapadyate
mohat tasya parityagas, tamasah parikirtitah

tu - But; *sannyasah* - renunciation; *niyatasya* - of daily, routine; *karmanah* - duties; *na upapadyate* - is not advisable. *parityagah* - Abandonment; *tasya* - of those routine duties; *mohat* - out of delusion, *parikirtitah* - is called; *tamasah* - renunciation of the nature of ignorance.

7 Renunciation of one's daily duties is never desirable. To abandon routine duties out of delusion is false renunciation, or renunciation of the nature of ignorance.

18.8

*duhkham ity eva yat karma, kaya-klesa-bhayat tyajet
sa krtva rajasam tyagam, naiva tyaga-phalam labhet*

(yah) - That person who; iti (matva) - thinks that; yat karma - such daily duties; duhkham eva - are simply troublesome; tyajet - and renounces (them); kaya-klesa-bhayat - out of fear of bodily inconvenience; sah - that person; krtva - by performing; tyagam - renunciation; rajasam - of the nature of passion; na labhet eva - can never attain; tyaga-phalam - the fruit of renunciation, that is, knowledge.

8 One who abandons his routine duties out of fear of bodily discomfort, considering them a cause of inconvenience, performs renunciation of the nature of passion. Thus, he does not attain (knowledge, which is) the fruit of genuine detachment.

18.9

*karyam ity eva yat karma, niyatam kriyate 'rjuna
sangam tyaktva phalam caiva, sa tyagah sattviko matah*

(he) arjuna - O Arjuna; niyatam - daily; karma - works; yat - which; kriyate - are performed; karyam iti eva - as a matter of duty; tyaktva - abandoning; sangam - attachment; phalam eva ca - and fruitive desire; sah tyagah sattvikah - constitute renunciation of the nature of goodness; (me) matah - in My consideration.

9 O Arjuna, one who performs routine works as a matter of duty, and abandons attachment and fruitive desire - such a person performs renunciation of the nature of goodness. This is My opinion.

18.10

*na dvesty akusalam karma, kusale nanusajjate
tyagi sattva-samavisto, medhavi chinna-samsayah*

medhavi - The sharply intelligent; *tyagi* - renouncer; *sattva-samavistah* - endowed with the nature of goodness; *chinna-samsayah* - and freed from all doubts, *na dvesti* - neither despises; *akusalam* - troublesome; *karma* - duties; *na anusajjate* - nor is attached to; *kusale* - duties which bestow happiness.

10 A sharply intelligent, renounced person who is endowed with the nature of goodness, and who is free from all doubts, neither resents troublesome duties, nor is he attached to those works which bestow happiness.

18.11

*na hi deha-bhrta sakyam, tyaktum karmany asesatah
yas tu karma-phala-tyagi, sa tyagity abhidhiyate*

deha-bhrta - The embodied soul; *na sakyam hi* - can never; *asesatah* - utterly, *tyaktum* - renounce; *karmani* - actions. *tu* - But; *abhidhiyate* - it is described; *iti* - that; *yah sah karma-phala-tyagi* - one who renounces the fruits of action; *tyagi* - is a genuine renouncer.

11 Actually, it is impossible for the embodied soul to utterly renounce all action. Therefore, one who is truly renounced is he who renounces the fruits of his actions.

18.12

*anistam istam misram ca, tri-vidham karmanah phalam
bhavaty atyaginam pretya, na tu sannyasinam kvacit*

tri-vidham phalam (iti) - These three kinds of fruits; *karmanah* - of action; *bhavati* - remain; *pretya* - after death; *atyaginam* - for those persons who desire

the fruits of their actions: *anistam* - hellishness; *istam* - godliness; *misram ca* - and humanness. *tu* - But; *na (bhavati)* - these fruits do not ensue; *kvacit* - at any time; *sannyasinam* - for those who are sannyasi, truly renounced.

12 Persons who aspire for the fruits of their actions acquire three types of rewards after death - good, bad, and mixed. But a true renunciate (sannyasi) never touches such fruits of action.

18.13

*pancaitani maha-baho, karanani nibodha me
sankhye krtante proktani, siddhaye sarva-karmanam*

(he) *maha-baho* - O mighty hero; *krtante* - the perfect conclusion concerning action; *proktani* - is described; *sankhye* - in the scripture known as Vedanta. *nibodha* - Understand; *me* - from Me; *etani* - these; *panca* - five; *karanani* - causes; *siddhaye* - of the accomplishment; *sarva-karmanam* - of all actions.

13 O mighty hero, in the scripture known as Sahkhya, or Vedanta, these five causes of the accomplishment of all actions have been described, and you may now learn of these from Me.

18.14

*adhisthanam tatha karta, karanam ca prthag-vidham
vividhas ca prthak cesta, daivam caivatra pancamam*

adhisthanam - (1) The body; *tatha* - and; *karta* - (2) the ego of the knot of the combination of spirit and matter; *prthak-vidham* - (3) the separate; *karanam ca* - perceptual senses such as eyes, ears, etc.; *vividhah* - (4) the various; *prthak ca* - yet separate; *cesta* - actions of vital forces such as ascending and descending airs; *atra pancamam* - and the (5) fifth factor is; *daivam eva ca* - the Supersoul

alone.

14 (With the help of these five factors, all actions are effected:) The body, ego (in the form of the knot of spirit and matter), the separate senses, the different endeavors, and destiny, or the intervention of the Supreme Universal Controller.

18.15

sarira-vanmanobhir yat, karma prarabhate narah

nyayyam va viparitam va, pancaite tasya hetavah

yat karma - Of whatever action; *narah* - a man; *prarabhate* - performs, *sarira-vak-manobhih* - with his body, speech, and mind; *nyayyam va* - whether lawful; *viparitam va* - or unlawful; *ete panca* - these five factors are; *tasya* - its, *hetavah* - causes.

15 Whatever lawful or unlawful action a man performs with his body, mind, or speech, is caused by these five elements.

18.16

tatraivam sati kartaram, atmanam kevalam tu yah

pasyaty akarta-buddhitvan, na sa pasyati durmatih

evam sati - In such a situation; *tatra* - regarding the accomplishment of action; *yah* - the person who; *tu* - on the other hand; *pasyati* - sees; *atmanam* - the living

being; *kevalam* - alone; *kartaram* - as the performer; *sah durmatih* - that sinful person; *akrta-buddhitvat* - out of gross, unpurified intelligence; *(sah) na pasyati* - cannot see what actually happens.

16 Therefore, a wicked fellow who considers himself to be the only performer of action, can never perceive the actual situation, due to his irrational conception.

18.17

*yasya nahankrto bhavo, buddhir yasya na lipyate
hatvapi sa imal lokan, na hanti na nibadhyate*

yasya - He within whom; *bhavah* - the mentality; *ahankrtah* - of considering oneself the doer; *na* - does not occur; *yasya* - and he whose; *buddhih* - intelligence; *na lipyate* - is not attached to the fruits of actions; *sah* - such a person; *hatva api* - even if he kills; *iman lokan* - everyone in the whole world; *na hanti* - he does not actually kill anyone; *na nibadhyate* - nor is he bound by the result of his actions.

17 He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) - even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences.

18.18

*jnanam jneyam parijnata, tri-vidha karma-codana
karanam karma karteti, tri-vidhah karma sangraha*

tri-vidha iti - These three; *karma-codana* - are the impetus for action; *jnanam* - knowledge; *jneyam* - the knowable object; *parijnata* - and the knower. *tri-vidhah (iti)* - These three; *karma sarigrahah* - are the foundation of action; *karanam* - the attempt; *karma* - the desired object, *karta* - and the performer.

18 Knowledge, the knowable, and the knower - these three are the impetus for action. The attempt, the work, and the performer - these three form the basis of action.

18.19

jnanam karma ca karta ca, tridhaiva guna-bhedatah

procyate guna sankhyane, yathavac chrnu tany api

guna-sankhyane - In the *Sankhya* scripture; *jnanam* - knowledge; *karma ca* - action; *karta ca* - and the actor; *(ete) procyate* - are classified; *tri-dha eva* - in three divisions; *guna-bhedatah* - according to the three modes of material nature. *srnu* - Now hear; *tani api* - all those also; *yathavat* - successively.

19 In the Sankhya scripture, knowledge, action, and the performer have each been classified according to their (good, passionate, or ignorant) natures. Now hear of these categories from Me.

18.20

sarva-bhutesa yenaikam, bhavam avyayam iksate

avibhaktam vibhaktesu, taj jnanam viddhi sattvikam

viddhi - You should know; *tat jnanam* - that knowledge; *yena* - by which; *ekam* - one; *avibhaktam* - undivided; *avyayam* - imperishable; *bhavam* - nature; *iksate* - is seen; *vibhaktesu sarva-bhutesu* - within all the diverse living beings; *sattvikam* - as knowledge of the nature of goodness.

20 That knowledge by which one imperishable and undivided divine principle (My superior divine potency) is seen to be present in all the diverse living beings, is known as knowledge of the nature of goodness.

18.21

prthaktvena tu yaj jnanam, nana-bhavan-prthag-vidhan

vetti sarvesu bhutesu, taj jnanam viddhi rajasam

yaj jnanam - That knowledge by which; *vetti* - one experiences; *prthaktvena* - individually separate, *nana-bhavan* - multifarious natures; *prthag-vidhan* - engaged in multifarious attempts; *sarvesu* - within all; *bhutesu* - living beings; *viddhi* - you should know; *tat jnanam tu* - that knowledge; *rajasam* - as knowledge of the nature of passion.

21 In the world of the living beings, that knowledge by which one experiences multifarious separate attempts (of conflicting nature, due to individual separate interests) and many separate (independent) conceptions of the truth - such knowledge is known to be of the nature of passion.

18.22

yaj tu krtsnavad ekasmin, karye saktam ahaitukam

atattvarthavad alpam ca, tat tamasam udahrtam

tat - That knowledge; *yat tu* - by which; *saktam* - one is attracted; *ekasmin karye* - to some fragmental subject matter; *krtsnavat* - as all in all; *ahaitukam* - (and which is) irrational; *atattva-arthavat* - devoid of scriptural deliberation; *alpam ca* - and unliberal; *udahrtam* - is called; *tamasam* - knowledge of the nature of ignorance.

22 And that knowledge by which one becomes attracted to trivialities (insignificant matters), considering them to be all in all (ultimate), and which is irrational, devoid of scriptural deliberation, and bigoted (like an animal's) - that knowledge is known to be of the nature of ignorance.

18.23

niyatam sanga-rahitam, araga-dvesatah krtam

aphala-prepsuna karma, yat tat sattvikam ucyate

tat karma yat - That action which; *aphala-prepsuna* - a person devoid of fruitive desire; *araga-dvesatah* - who is free from obsession and repulsion; *sanga-rahitam* - and free from attachment; *niyatam* - constantly; *krtam* - performs; *ucyate* - is called; *sattvikam* - action of the nature of goodness.

23 That action which is constantly executed by a detached person who is indifferent to obsession and repulsion, is certainly action of the nature of goodness.

18.24

yat tu kamepsuna karma, sahankarena va punah

kriyate bahulayasam, tad rajasam udahrtam

punah - Then again; *tat karma yat tu* - that action which; *kama-ipsuna* - a fruit-hunter; *va sa-ahankarena* - or egotistical person; *kriyate* - performs; *bahulayasam* - with great endeavor; *udahrtam* - is known; *rajasam* - as action of the nature of passion.

24 And that action which is performed with tremendous endeavor by an ambitious or egotistical person, is known as action of the nature of passion.

18.25

anubandham ksayam himsam, anapeksya ca paurusam

mohad arabhyate karma, yat tat tamasam ucyate

tat karmayat - That action which; *arabhyate* - is begun; *mohat* - out of illusion; *anapeksya* - without considering; *anubandham* - consequence; *ksayam* - loss; *himsam* - violence; *paurusam ca* - and one's own capability to perform it; *ucyate* - is called; *tamasam* - work of the nature of ignorance.

25 And action of the nature of ignorance is that which, out of illusion, is undertaken without consideration of its consequences, its injurious effects, mischievousness, and one's capability to perform it.

18.26

mukta-sango 'nahamvadi, dhrti-utsaha-samanvitah

siddhi-asiddhyor nirvikarah, karta sattvika ucyate

mukta-sangah - The fully detached; *anaham-vadi* - non-egotistic; *dhrti-utsaha-samanvitah* - patient and enthusiastic; *karta* - performer of action; *nirvikarah* - of unaffected mind; *siddhi-asiddhyoh* - in the face of success or failure; *ucyate* - is called; *sattvikah* - a worker of the nature of goodness.

26 A worker of the nature of goodness is one who is fully detached, non-egotistic yet patient and enthusiastic, and unaffected in the face of success or failure.

18.27

ragi karma-phala-prepsur, lubdho himsatmakho 'sucih

harsa-sokanvitah karta, rajasah parikirtitah

ragi - The obsessed; *karma-phala-prepsuh* - fruit-hunting; *lubdhah* - greedy; *himsa-atmakah* - cruel-natured; *karta* - worker; *asucih* - engaged in unscriptural or abominable practices; *harsa-soka-anvitah* - and dominated by elation and lamentation; *parikirtitah* - is called; *rajasah* - a worker of the nature of passion.

27 A worker of the nature of passion is said to be one obsessed, a fruit-hunter, greedy, violent, engaged in unscriptural or abominable practices, and dominated by elation and lamentation.

18.28

ayuktah prakrtah stabdhah, satho naiskrtiko 'lasah

visadi dirgha-sutri ca, karta tamasa ucyate

ayuktah - The fickle-minded, *prakrtah* - uncontrolled; *stabdhah* - pretentious; *sathah* - fraudulent; *alalah* - lazy; *visadi* - morose; *dirgha-sutri ca* - and procrastinating; *karta* - worker; *naishrtikah* - given to insulting others; *ucyate* - is called; *tamalah* - a worker of the nature of ignorance.

28 A worker of the nature of ignorance is one who is fickle minded, of gross mentality, pretentious, fraudulent, given to insulting others, lazy, morose, and a procrastinator.

18.29

buddher bhedam dhrtes caiva, gunatas tri-vidham srnu

procyamanam asesena, prthaktvena dhananjaya

(he) dhananjaya - O Dhananjaya; *procyamanam* - I shall now describe; *asesena* - thoroughly; *prthaktvena* - and separately; *tri-vidham bhedam* - three different types; *buddheh* - of intelligence; *dhrteh ca eva* - and determination; *gunatah* - according to the three modes of material nature; *srnu* - so now hear this.

29 O Dhananjaya, hear Me attentively. I shall clearly describe the three different types of intelligence and determination, classified according to the modes of nature.

18.30

pravrttim ca nivrttim ca, karyakarye bhayabhaye

bandham moksam ca ya vetti, buddhih sa partha sattviki

(he) *partha* - O son of Kunti; *sattviki* - intelligence of the nature of goodness; *sa buddhih ya* - is that intelligence which; *veti* - can factually know; *pravrttim ca* - religious engagement; *nivrttim ca* - and abstinence from irreligion; *karya-akarye* - duty and nonduty, *bhaya abhaye* - fearfulness and fearlessness; *bandham moksam ca* - and bondage and liberty.

30 O Partha, good intelligence is that by which the intrinsic nature of (religious) inclination and (irreligious) disinclination, duty and nonduty, fear and courage, as well as bondage and liberty (and all such distinctions) can be perceived in reality.

18.31

yaya dharmam adharmam ca, karyam akaryam eva ca

ayathavat prajanati, buddhih sa partha rajasi

(he) *partha* - O Partha; *rajasi* - passionate intelligence; *sa buddhih yaya* - is that intelligence by which; *dharmam* - religion; *adharmam ca* - and irreligion; *karyam ca* - and duty; *akaryam eva ca* - and nonduty; *prajanati* - can only be perceived; *ayathavat* - incompletely.

31 O Partha, passionate intelligence is that by which the intrinsic nature of religion, irreligion, duty, and nonduty can only be partly ascertained.

18.32

adharmam dharmam iti ya, manyate tamasavrtā

sarvarthan viparitamś ca, buddhiḥ sa partha tamaśi

(he) *partha* - O Partha; *buddhiḥ* - intelligence; *ya* - which; *manyate* - accepts; *adharmam* - irreligion; *dharmam* - as religion; *sarva-arthan ca* - and all knowable objects; *viparitan iti* - as their opposite; *sa* - such intelligence; *avrtā* - enveloped; *tamaśa* - in the mode of ignorance *tamaśi* - is of the nature of ignorance.

32 Intelligence spoiled by ignorance is that deluded perception by which irreligion is taken as religion, and everything is taken as its opposite.

18.33

dhṛtyā yaya dharayate, manah pranendriya-kriyāḥ

yogena vyabhicarinya, dhṛtiḥ sa partha sattviki

(he) *partha* - O Partha; *yaya vyabhicarinya dhṛtyā* - that uninterrupted determination which; *dharayate* - controls; *manah-prana-indriya-kriyāḥ* - the pursuit of the mind, life forces, and senses; *yogena* - on account of one-pointed concentration; *sa dhṛtiḥ sattviki* - is determination of the nature of goodness.

33 O Partha, determination of the nature of goodness is that one-pointed determination which continuously controls the mind, the vital life forces, the senses, and all their activities.

18.34

yaya tu dharma-kamarthan, dhrtiya dharayate 'rjuna
prasangena phalakanksi, dhrtih sa partha rajasi

(he) partha - O Partha; *(he) arjuna* - O Arjuna; *sa dhrtih* - that determination; *rajasi* - is passionate; *yaya dhrtiya* - by which; *dharma-kama-arthan* - ritualistic religion, sensual desires, and wealth; *dharayate* - are considered; *(pradhanyena)* - as predominant factors; *prasangena tu* - but by their contact; *(bhavati)* - one becomes; *phala-akanksi* - a fruithunter.

34 O Partha, O Arjuna, determination of the nature of passion is that which, out of fruitive desire, always resorts to ritualistic religion for the purpose of amassing wealth in the attempt to fulfill mundane desires.

18.35

yaya svapnam bhayam sokam, visadam madam eva ca
na vimuncati durmedha, dhrtih sa tamasi mata

sa dhrtih - That determination; *mata* - is known; *tamasi* - as determination of the nature of ignorance; *yaya* - through which; *durmedhah* - an unintelligent person; *na vimuncati* - never abandons; *svapnam* - sleep; *bhayam* - fear; *sokam* - lamentation; *visadam* - dejection; *madam eva ca* - and pride.

35 Determination of the nature of ignorance is that by which an unintelligent person does not give up sleep, fear, lamentation, dejection,

and pride.

18.36-37

sukham tv idanim tri-vidham, srnu me bharatarsabha

abhyasad ramate yatra, duhkhamantam ca nigacchati

yat tad agre visam iva, pariname 'mrtopamam

tat sukham sattvikam proktam, atma-buddhi-prasada-jam

(he) bharatarsabha - O best of the Bharatas; idanim tu - now; srnu - hear; me - from Me; tri-vidham sukham - about three kinds of happiness; yatra abhyasat - by the cultivation of which; ramate - one enjoys; nigacchati ca - and one attains; duhkha-antam - the death of all miseries. yat tat - Any happiness which; agre - at first; visam iva - is like poison; pariname - and subsequently; amrta upamam - like nectar; tat sukham - such happiness; atma-buddhi-prasada-jam - born of the purity of intelligence related to the soul; proktam - is called; sattvikam - happiness of the nature of goodness.

36-37 O Bharatarsabha, now hear from Me about three kinds of happiness. That which by cultivating gives birth to delight while causing the death of all miseries, which in the beginning troubles one like poison but subsequently pleases one like nectar, and which arises from pure self-knowledge - that happiness is said to be of the nature of goodness.

18.38

visayendriya-samyogad, yat tad agre 'mrtopamam

pariname visam iva, tat sukham rajasam smrtam

tat yat - That happiness which; (*jayate*) - is born; *visaya-indriya-samyogat* - from the contact of the senses with their objects; *agre* - and in the beginning; *amrta-upamam* - is like nectar; *pariname* - and subsequently; *visam iva* - like poison; *tat sukham* - certainly that happiness; *smrtam* - is called; *rajasam* - happiness of the nature of passion.

38 Happiness of the nature of passion is said to be that which is born from the contact of the senses with their objects, and which in the beginning is perceived as nectar, but subsequently realized to be just like poison.

18.39

yad agre canubandhe ca, sukham mohanam atmanah

nidralasya-pramadottham, tat tamasam udahrtam

nidra-alasya-pramada-uttham - Born of sleep, laziness, and foolishness; *yat sukham* - that happiness which; *agre ca* - in the beginning; *anubandhe ca* - and in the end; *atmanah mohanam* - produces the soul's delusion; *tat* - such happiness; *udahrtam* - is called; *tamasam* - happiness of the nature of ignorance.

39 Happiness of the nature of ignorance is that which from beginning to end produces delusion of the soul, and arises from sleep, laziness, and negligence.

18.40

na tad asti prthivya va, divi devesu va punah

sattvam prakrti-jair muktam, yad ebhih syat tribhir gunaih

punah - Furthermore; (*manusyadisū*) - among all species, headed by the humans; *prthivya* - on the Earth; *devesu va* - or among the demigods; *divi va* - in the heavenly plane; *na asti* - there is not; *tat sattvam* - any such being or substance; *yad* - which; *muktam syat* - can be truly liberated; *ebhih tribhih gunaih* - from these three modes; *prakrti-jaiḥ* - born of material nature.

40 Either on Earth (among all life-forms, headed by the humans) or in the heavenly plane among the celestial gods, no one and nothing is liberated from these three modes which are born of material nature.

18.41

brahmana-ksatriya-visam, sudranam ca parantapa

karmani pravibhaktani, svabhava-prabhavair gunaih

(*he*) *parantapa* - O vanquisher of the enemy; *karmani* - the duties; *brahmana-ksatriya-visam* - of the brahmana, ksatriya and vaisya; *sudranam ca* - and sudra sections; *pravibhaktani* - are naturally divided; *gunaih* - by the qualities of goodness, passion, and ignorance; *svabhava prabhavaiḥ* - born of their natures.

41 O Parantapa, according to the modes (of goodness, passion, and ignorance) which are born of their natures, all the duties of the brahmana, ksatriya, vaisya, and sudra sections are divided in a projected manner (in

graded classification).

18.42

samo damas tapah saucam, ksantir arjavam eva ca

jnanam vijnanam astikyam, brahma-karma svabhava-jam

(*etani*) - All these; (*bhavati*) - are; *svabhava-jam* - the natural; *brahma-karma* - duties of the brahmana: *samah* - control of internal sense organs; *damah* - control of external sense organs; *tapah* - austerity; *saucam* - external and internal purity; *ksantih* - forbearance; *arjavam eva ca* - straightforwardness; *jnanam* - scriptural knowledge; *vijnanam* - perception of essential truth; *astikyam* - and firm, deep faith in the instructions of the scriptures.

42 Internal and external sense control, austerity, purity, forbearance, straightforwardness, knowledge, realization, and theism - certainly these are all the natural duties of the brahmana section.

18.43

sauryam tejo dhrtir dakshyam, yuddhe capy apalayanam

danam isvara-bhavas ca, ksatram-karma svabhava-jam

(*etani*) - All these; (*bhavati*) - are; *svabhava-jam* - the natural; *ksatram-karma* - actions of the ksatriya section: *sauryam* - valor; *tejah* - fiery nature; *dhrtih* - endurance; *dakshyam* - expertise; *apalayanam* - and absence of cowardice; *yuddhe ca api* - in battle; *danam* - charity; *isvara-bhavas ca* - and leadership.

43 Valor, zeal, endurance, expertise, courage in battle, charitable disposition, and leadership - certainly these are all the characteristic actions of the ksatriya section.

18.44

krsi-goraksya-vanijyam, vaisya-karma svabhava-jam

paricaryatmakam karma, sudrasyapi svabhava-jam

(etani) - All these; *(bhavati)* - are; *svabhava-jam* - natural; *vaisya-karma* - functions of the vaisya section: *krsi-go-raksya-vanijyam* - agriculture, cow-tending, and trade. *karma api* - Simply the function; *paricarya-atmakam* - of service to the brahmana, ksatriya, and vaisya sections; *svabhava-jam* - is natural; *sudrasya* - for the sudra section.

44 Agriculture, tending to the cows, and trade are the natural work for the vaisya section; and natural to the sudras is the rendering of service to the brahmana, ksatriya, and vaisya sections (giving assistance to their various works).

18.45

sve sve karmany abhiratah, samsiddhim labhate narah

svakarma-niratah siddhim, yatha vindati tac chrnu

abhiratah - The skilled; *narah* - man; *labhate* - attains; *samsiddhim* - self-knowledge; *karmani* - through action; *sve-sve* - prescribed according to his qualification. *srnu tat* - Now hear; *yatha* - how; *sva-karma niratah* - the

performer of action prescribed according to his qualification; *vindati* - attains; *siddhim* - perfection.

45 Self-knowledge is attained by a person who dedicates himself to the appropriate action prescribed for his natural qualification. Now hear from Me how he attains perfection in this way.

18.46

yatah pravrttir bhutanam, yena sarvam idam tatam

svakarmana tam abhyarcya, siddhim vindati manavah

manavah - A man; *vindati* - attains; *siddhim* - perfection; *abhyarcya* - through worshipping; *svakarmana* - by means of his actions, prescribed according to his appropriate qualification; *tam* - that Supreme Lord; *yatah* - from whom; *pravrttih* - arises the birth, life, and death; *bhutanam* - of all beings; *yena* - and by whom, singularly and wholly; *idam* - this; *sarvam* - whole universe; *tatam* - is pervaded.

46 A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all).

18.47

sreyan sva-dharmo vigunah, para-dharmat svanusthitat

svabhava-niyatam karma, kurvan na noti kilbisam

sva-dharmah - One's own duties; *vigunah* - incompletely performed; *sreyan* - is better; *para-dharmat* - than another's duties; *svanusthitat* - performed perfectly. *kurvan* - By performing; *karma* - action; *svabhava-niyatam* - incited by one's nature; (*manavah*) - a man; *kilbisam na noti* - does not incur sin.

47 Although there may be imperfections in their execution, it is better to remain faithful to one's natural prescribed duties than to perform another's duties immaculately. Sin is never incurred by a man conforming to his natural duties.

18.48

saha-jam karma kaunteya, sa-dosam api na tyajet

sarvarambha hi dosena, dhumenagnir ivavrtah

(he) *kaunteya* - O son of Kunti; *sa-dosam api* - although defective; *karma* - action; *saha-jam* - prescribed according to one's nature; *na tyajet* - must not be abandoned; *hi* - since; *sarva-arambhah* - all actions; *avrtah* - are covered; *dosena* - by defects; *agnih iva* - as fire is covered; *dhumena* - by smoke.

48 O Kaunteya, despite imperfections in their execution, duties prescribed according to one's nature should not be abandoned. Verily, all action (karma) is (more or less) covered by imperfections, as fire is covered by smoke.

18.49

asakta-buddhih sarvatra, jitatma vigata-sprhah

naiskarmya-siddhim paramam, sannyasenadhigacchati

asakta-buddhih - The person of intelligence detached; *sarvatra* - from all mundane things; *jita-atma* - the heart-controlled; *vigata-sprhah* - and desireless person; *adhigacchati* - attains to; *paramam naiskarmya-siddhim* - the ultimate perfection of cessation of reactionary work (karma); *sannyasena* - by abandoning the fruits of all his actions.

49 His intelligence detached from all mundane objects, the self-controlled and desireless person attains to the ultimate perfection of cessation of reactionary work - by abandoning the fruits of all his actions.

18.50

siddhim-prapto yatha brahma, tathapnoti nibodha me

samasenaiva kaunteya, nistha jnanasya ya para

(he) kaunteya - O son of Kunti; *yatha* - how; *siddhim-praptah* - the person who has achieved the perfection of cessation of reactionary work; *apnoti* - attains to; *brahma* - Brahman, the Absolute; *ya para nistha* - the attainment of which is the supreme goal; *jnanasya* - of knowledge; *tatha nibodha* - now hear that; *samasena eva* - in summary; *me* - from Me.

50 O Kaunteya, now hear from Me in brief how the person who has attained the perfection of cessation of all reactionary work attains to the

divine plane of the Absolute, the attainment of which is the supreme goal of (divine self-perceptive) knowledge.

18.51-53

buddhya visuddhaya yukto, dhrtyatmanam niyamyā ca

sabdadin visayams tyaktva, raga-dvesau vyudasya ca

vivikta-sevi laghv-asi, yata-vak-kaya-manasah

dhyana-yoga-paro nityam, vairagyam-samupasritah

ahankaram balam darpam, kamam krodham parigraham

vimucya nirmamah santo, brahma-bhuyaya kalpate

yuktah (san) - Being linked with; *visuddhaya buddhya* - intelligence of the nature of goodness; *niyamyā ca* - and then controlling; *atmanam* - the mind; *dhrtya* - by means of determination of the nature of goodness; *tyaktva* - and after abandoning; *visayan* - the mundane sense objects; *sabdadin* - of sound, touch, etc.; *vyudasya ca* - casting out; *raga-dvesau* - obsession and repulsion; *vivikta-sevi* - remaining free from the association of materialistic persons; *laghu-asi* - a temperate eater; *yata-vak-kaya-manasah* - a controller of his body, mind, and speech; *nityam* - constantly; *dhyana-yoga-parah* - absorbed in meditation on the Supreme Lord; *vairagyam-samupasritah* - totally resorting to indifference to the mundane; *vimucya* - and having abandoned; *ahankaram* - the egotistic conception of considering oneself the performer of actions; *balam* - (the greed for) power; *darpam* - vanity; *kamam* - lust; *krodham* - anger; *parigraham* - and the acceptance of charity and other gifts; *santah* - the totally tranquil personality; *nirmamah* - who is devoid of all sense of possessiveness; *kalpate* - is qualified; *brahma-bhuyaya* - for perception of the divine self.

51-53 Endowed with intelligence of the nature of goodness, mentally controlled with determination of the nature of goodness, detached from the sense objects of sound, touch, form, taste, and smell, free from obsession and repulsion, aloof to the association of materialistic persons, a temperate eater, a controller of the body, mind, and speech, constantly absorbed in thought of the Supreme Lord, thoroughly detached from the mundane world; non-egotistic, devoid of despotism, vanity, lust, anger, and the acceptance of service from others - such a person, devoid of all sense of possessiveness and absorbed in divine tranquillity, is certainly qualified to achieve divine self-perception.

18.54

brahma-bhutam prasannatma, na socati na kanksati

samam sarvesu bhutesu, mad-bhaktim labhate param

prasanna-atma - The spotlessly purehearted, self-satisfied person; *brahma-bhutam* - who has reached his intrinsic divine nature; *na socati* - neither grieves; *na kanksati* - nor craves. *samam* - In the conception of My superior potency, being of equal vision; *sarvesu* - to all; *bhutesu* - beings; *labhate* - he attains; *param mat-bhaktim* - devotion to Me, beyond the influence of the three modes of material nature (*nirguna-bhakti*).

54 The spotlessly purehearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema-bhakti) unto Me.

18.55

bhaktya mam abhijanati, yavan yas casmi tattvatah

tato mam tattvato jnatva, visate tad-anantaram

bhaktya - Through devotion devoid of material touch (*nirguna-bhakti*); (*sah*) - such a person of true knowledge; *abhijanati* - is able to completely know; *mam* - Me; *tattvatah* - in reality; *yavan* - as endowed with Almighty Lordship; *yah ca (aham) asmi* - as well as that which I factually am. *jnatva* - Having come to know Me; *tattvatah* - in truth; (*sah*) - he; *tat-anantaram* - thereafter; *visate* - enters; *mam* - into My eternal pastimes (*nitya-lila*); *tatah* - by the influence of that devotion.

55 By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty (aisvaryamaya-svarupa). Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is nondifferent from Mine.

18.56

sarva-karmany api sada, kurvano mad-vyapasrayah

mat-prasadad avapnoti, sasvatam padam avyayam

api - Although; *sada* - always; *kurvanah* - performing; *sarva-karmani* - all types of activities; *mat-vyapasrayah* - those who have taken exclusive refuge in Me; *avapnoti* - achieve; *sasvatam* - the eternal; *avyayam* - flourishing; *padam* - plane of service; *mat prasadat* - by My grace.

56 Although always active in the performance of all kinds of duties, those

who have taken exclusive refuge in Me attain to the eternal plane of flourishing service, by My grace.

18.57

cetasa sarva-karmani, mayi sannyasya mat-parah

buddhi-yogam upasritya, mac-cittah satatam bhava

sannyasya - After dedicating; *cetasa* - whole-heartedly; *sarva-karmani* - all actions; *mayi* - to Me; *mat-parah* - and having become dedicated to Me; *upasritya* - and taking refuge; *buddhi-yogam* - in the intelligence of self-determination; *bhava* - be; *mat-cittah* - loyally devoted to Me; *satatam* - always.

57 By the art of service connection, offering all your actions unto Me with the understanding that I alone am the supreme goal, take refuge in linking your intelligence with Me (becoming detached from general duties) - and thus be loyally devoted to Me always.

18.58

mac-cittah sarva-durgani, mat-prasadat tarisyasi

atha cet tvam ahankaran, na srosyasi vinanksyasi

mat-cittah - Devoting your heart to Me; *tvam* - you; *tarisyasi* - will supercede; *sarva-durgani* - all obstacles and adversities; *mat-prasadat* - by My grace. *atha cet* - And if; *ahankarat* - out of pride; *na srosyasi* - you do not hear (My words); (*tarhi*) - then. *vinanksyasi* - you will reap ruination.

58 When you have devoted your heart to Me, you will be able to surpass all kinds of formidable obstacles and adversities by My grace. And if out of pride you do not hear My words, you will surely reap ruination.

18.59

yad ahankaram asritya, na yotsya iti manyase

mithyaiva vyavasayas te, prakrtis tvam niyoksyati

asritya - Resorting to; *ahankaram* - pride; *yad manyase iti* - you are thinking; *na yotsya* - "I will not fight"; *esah* - but such; *vyavasayah* - a decision; *te* - of yours; (*bhavisyati*) - will be; *mithya eva* - simply in vain. *prakrtih* - The nature befitting a ksatriya; *niyoksyati* - will engage; *tvam* - you.

59 Out of pride you are thinking, "I shall not fight," but such a decision will surely be in vain because your nature (befitting a ksatriya) will certainly compel you to engage in battle.

18.60

svabhava-jena kaunteya, nibaddhah svena karmana

kartum necchasi yan mohat, karisyasy avaso 'pi tat

(*he*) *kaunteya* - O son of Kunti; *nibaddhah (san)* - being bound; *svena* - by your; *sva-bhava-jena* - natural; *karmana* - inclination; *tat api* - that very action; *yad* - which; *mohat* - out of delusion; (*tvam*) - you; *na icchasi* - do not wish; *kartum* - to perform; *karisyasi* - you will do, *avasah (san)* - unavoidably.

60 O Kaunteya, being compelled by the tendency of your nature, that very duty which out of delusion you are now avoiding will be (soon) inevitably executed by you.

18.61

isvarah sarva-bhutanam, hrd-dese 'rjuna tisthati

bhramayan sarva-bhutani, yantrarudhani mayaya

(he) *arjuna* - O Arjuna; *isvarah* - the Supreme Lord as the indwelling monitor; *tisthati* - is residing; *hrd-dese* - within the heart; *sarva-bhutanam* - of all beings; *mayaya* - and by His illusory potency; *sarva-bhutani bhramayan* - causes all beings to wander in various ways; *yantra-arudhani (iva)* - like a doll seated on a carousel.

61 O Arjuna, the indwelling Supreme Lord, by the potency of His deluding energy, causes the living beings to wander hither and thither (in many postures), as though each were merely a puppet on strings, riding on a carousel. Verily, that Lord is dwelling within the heart of all living beings.

18.62

tam eva saranam gaccha, sarva-bhavena bharata

tat prasadat param santim, sthanam prapsyasi sasvatam

(he) *bharata* - O Bharata; (*atah*) - therefore; *saranam gaccha* - surrender; *sarva-bhavena* - in all respects; *tam eva* - unto Him alone. *tat-prasadat* - By His grace; *prapsyasi* - you will attain; *param* - the supreme; *santim* - peace; *sasvatam* - and

the eternal; *sthanam* - holy abode.

62 O Bharata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode.

18.63

*iti te jnanam akhyatam, guhyad guhyataram maya
vimrsyaitad asesena, yatheccchasi tatha kuru*

iti - Up to this point; *guhyat* - from the confidential up to; *guhyataram jnanam* - the point of more hidden treasure; *akhyatam* - has been disclosed; *maya* - by Me; *te* - to you. *asesena* - Completely; *vimrsya* - reviewing; *etat* - that; *kuru* - do; *yatha* - as; *icchasi* - you wish; *tatha* - accordingly.

63 I have now disclosed more and more hidden treasures to you. Remember all this, and then do as you wish.

18.64

*sarva-guhyatamam bhuyah, srnu me paramam vacah
isto 'si me drdham iti, tato vaksyami te hitam*

bhuyah - Again; *srnu* - hear; *me* - My; *sarva-guhyatamam* - most hidden of all hidden; *paramam* - supreme; *vacah* - teachings. (*tvam*) - You; *asi* - are; *me* - My; *drdham* - extremely; *istah* - dear one. *iti tathah* - For that reason; *vaksyami* - I am speaking; *te* - to you; *hitam* - for your highest benefit.

64 Now again hear My supreme teaching, the most hidden of all hidden treasures. You are extremely dear to Me, and really, this is why I am explaining this for your true benefit.

Commentary

According to Srila Bhaktivinoda Thakura, the hidden (*guhyam*) instruction of Lord Sri Krsna is found in the second and third chapters of Sri Gita. There it is stated that engagement in selfless action will gradually lead one to the paths of knowledge and contemplation. His more hidden (*guhyataram*) instruction is found in the seventh and eighth chapters wherein the Supreme Lord imparts knowledge of Himself which gives birth to devotion. In Chapter nine, the most hidden (*guhyatamam*) instruction begins. The Lord describes the symptoms of exclusive devotion (*kevala-bhakti*), which is unmixed with action, knowledge, or abstract meditation.

Because His devotee Arjuna is very dear to Him, the Lord now repeats His hidden teaching for Arjuna's benefit. This time, however, He reveals His most hidden of all hidden treasures (*sarva-guhyatamam*) - His most affectionate advice: "Arjuna, you are most dear to Me, so I will now divulge the whole truth to you. "

18.65

man-mana bhava mad-bhakto, mad-yaji mam namaskuru

mam evaisyasi satyam te, pratijane priyo 'si me

bhava - Be, *mat-manah* - dedicated to Me with all your heart; *mat-bhaktah* - absorbed in the devotion of hearing and chanting about Me; *mat-yaji* - be My

worshiper; *namaskuru* - and offer obeisances; *mam* - unto Me. (*tarhi*) - Then; *eva* - certainly; *esyasi* - you will reach; *mam* - Me. *satyam pratijane* - I sincerely promise; *te* - you; (*yatah tvam*) - because you; *asi* - are: *me* - My; *priyah* - dear one.

65 Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend.

18.66

sarva-dharman parityajya, mam ekam saranam vraja

aham tvam sarva-papebhyo, moksaisyami ma sucah

parityajya - Totally rejecting; *sarva-dharman* - all kinds of religion; *saranam vraja* - take shelter; *mam* - of Me; *ekam* - exclusively; *aham* - I; *moksaisyami* - will liberate; *tvam* - you; *sarva-papebhyah* - from all kinds of sins. *ma sucah* - Do not despair.

66 Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.

Commentary

Here, the glory of the hidden purpose in the Bhagavad Gita is sung (*gita-gudārtha-gauravam*): "Give up all engagements and come to Me. You won't have to repent, Arjuna, because I am everything to you, and You are everything

to Me. This is the most hidden of all hidden truth. What more can I say? And you will find this in Vraja (Vrindavana)."

In sanskrit rhetoric (*alankara*) the ornamental suggestion by which the sound of a word echoes its sense, is known as *dhvani*. Here, such a hint is given. *Mam ekam saranam "vraja"*: "You may go to Vraja, and there you will find the most hidden of all hidden truths (*sarva-guhyatamam*). The deepest secret of the inner loving heart has been fully revealed there: I am beyond all conceptions of religion, society, friends - everything. My position is above everything, and in the heart of the heart of everything. In the eternal land of Vraja, you will experience the whole conception of beauty. Dismiss all other engagements and prospects, and come to Me alone. Your inner hankering will be fulfilled beyond your expectations. You will find such dignity in Me, that you will be beyond reaction and repentance. This is the deepest meaning of the highest glory."

If one comes to this conception, everything else will be seen as sin (*aham tvam sarva-papebhyo, moksaisyami*). Everything conceived of as duty or purity in this material world will be seen as sinful, and all conceptions of religiosity will be reduced to the level of sin. In the absolute plane, everything and everyone belongs wholesale to Krsna, and the slightest deviation from this ideal is no better than committing sin. Mere self-forgetfulness leads to impersonalism and culminates in deep slumber. But self-forgetfulness (*sarva-dharman parityajya*) in Krsna's service (*mam ekam saranam vraja*) is positive and living. It is the full, absolute plane of life.

The hidden treasure attracts our hearts. We have been deprived of our hearts' deepest interest. Although we have a natural claim to it, it has been hidden from us (*srutibhir vimrgyam*). In an unparalleled way, Sri Gita considers all these aspects and directs us to the correct meaning and conclusion of all the *Upanisads*. From this point, the Srimad Bhagavatam begins.

18.67

idam te natapaskaya, nabhaktaya kadacana

na casusrusave vacyam, na ca mam yo 'bhyasuyati

te - You; *kadacana na vacyam* - should never disclose; *idam* - this; *atapaskaya* - to an ease-lover; *na abhaktaya* - nor to a nondevotee; *asusrusave na ca* - nor to one who is averse to the service of the Lord; *yah na ca* - nor to one who; *abhyasuyati* - is envious; *mam* - of Me.

67 You should never disclose this hidden treasure to the ease-lover, the faithless, those who are averse to My service, or those malicious persons who are envious of Me.

18.68

ya imam paramam guhyam, mad-bhaktessv abhidhasyati

bhaktim mayi param krtva, mam evaisyaty asamsayah

yah - One who; *abhidhasyati* - sings the glories of; *imam* - this; *paramam* - superexcellent; *guhyam* - hidden treasure; *mat bhaktessu* - to My devotees, (*sah*) - such a person; *krtva* - attaining; *param* - supreme; *bhaktim* - devotion; *mayi* - unto Me; *esyati* - reaches; *mam eva* - Me; *asamsayah* - doubtlessly.

68 One who recounts the glories of this most hidden of all hidden treasures to My devotees - such a person, attaining supreme devotion for Me, will reach Me without a doubt.

18.69

na ca tasman manusyesu, kascin me priya-krttamah

bhavita na ca me tasmad, anyah priyataro bhuvi

manusyesu - In the human society; *na ca kascit* - no one; *me priya-krttamah* - pleases Me more by his actions; *tasmat* - than he (the preacher of Bhagavad Gita). *ca* - And; *na bhavita* - there will not be; *anyah* - any other; *priyatarah* - dearer; *me* - to Me; *tasmat* - than he; *bhavi* - in the world.

69 In human society there is no one who pleases Me by his actions as does he (who preaches the glories of this Bhagavad Gita: the Hidden Treasure of the Sweet Absolute), and (in the future) there will never be one more dear to Me in the whole world than he.

18.70

adhyesyate ca ya imam, dharmyam samvadam avayoh

jnana-yajnena tenaham, istah syam iti me matih

yah ca - And for he who; *adhyesyate* - sings with devotion; *imam* - this, *dharmyam* - holy; *samvadam* - conversation; *avayoh* - of both of us; *aham* - I; (*tarhi*) - subsequently; *syam* - shall be; *istah* - worshiped; *tena* - by that; *jnana-yajnena* - through the sacrifice of wisdom. *iti* - That; *me matih* - is My opinion.

70 And one who regularly reads, contemplates, or sings with a devoted heart this holy conversation between us, will thereby effect My worship through the sacrifice of wisdom. Certainly this is My opinion.

18.71

sraddhavan anasuyas ca, srnuyad api yo narah

so 'pi muktah subhan lokan, prapnuyat punya-karmanam

sah narah api - And even the person; *yah* - who; *srunuyat api* - only hears; *sraddhavan* - with faith; *anasuyah ca* - and without a mentality of faultfinding; *muktah (san)* - becomes liberated; (*papat*) - from sin; *prapnuyat* - and will reach; (*prapya*) - the attainable; *subhan* - supreme; *lokan* - abodes; *punya-karmanam* - of the virtuous.

71 And the faithful and devout who simply hear this without jealousy will become liberated, and will attain to the auspicious abodes befitting those endowed with the merit of supreme virtue (sukrti).

18.72

kaccid etac chrutam partha, tvayaikagrena cetasa

kaccid ajnana-sammohah, pranastas te dhananjaya

(he) *partha* - O son of Kunti; *tvaya kaccit* - have you; *ekagrena* -with one-pointed; *cetasa* - attention; *srutam* - heard; *etat* - this scripture known as Gita? (he) *dhananjaya* - O Arjuna; *kaccit* - has; *te* - your; *ajnana-sammohah* - darkness of delusion; *pranastah* - been dispelled?

72 O Partha, have you heard all this with singular alertness? O Dhananjaya, has your darkness of delusion been dispelled?

18.73

arjuna uvaca

nasto mohah smrtir labdha, tvat prasadan mayacyuta

sthito 'smi gata-sandehah, karisye vacanam tava

arjuna uvaca - Arjuna said (*he*) *acyuta* - O Sri Krsna; *tvat prasadat* - by Your grace; (*me*) - my; *mohah* - delusion; *nastah* - has been dispelled. *smrtih* - Self-remembrance; *labdha* - has been gained; *maya* - by me. *sthitah asmi* - I have achieved stability. *gata-sandehah* - My doubts have been dispelled. *karisye* - I will follow; *tava* - Your; *vacanam* - order.

73 Arjuna said: O infallible one, by Your grace my delusion has been dispelled. I can now remember who I am, all my doubts have gone, and I have become reposed in surrender unto You. Now I shall follow Your order.

18.74

sanjaya uvaca

ity aham vasudevasya, parthasya ca mahatmanah

samvadam imam asrausam, adbhutam roma-harsanam

sanjaya uvaca - Sanjaya said: *iti* - thus; *aham* - I; *asrausam* - heard; *imam* - this; *adbhutam* - wonderful; *roma-harsanam* - thrilling; *samvadam* - conversation; *mahatmanah-vasudevasya* - of the Supreme Soul Vasudeva; *parthasya ca* - and Arjuna.

74 Sanjaya said: In this way I heard this amazing, ecstatic conversation between the Supreme Soul Vasudeva and Arjuna.

18.75

vyasa-prasadac chrutavan, imam guhyam aham param

yogam yogesvarat krsnat, saksat kathayatah svayam

vyasa-prasadat - By the grace of Srila Vyasadeva; *aham* - I; *srutavan* - heard; *imam* - this; *param* - supreme; *guhyam* - hidden; *yogam* - path of action, knowledge, and devotion; *yogesvarat* - from the Lord of all mystic power; *krsnat svayam* - Krsna Himself; *saksat-kathayatah* - as it emanated directly from His lotus mouth.

75 By the mercy of Srila Vyasadeva I heard this most hidden treasure which emanated directly from the holy lotus mouth of the Supreme Lord of all mystic power, Lord Sri Krsna Himself.

18.76

rajan samsmrtya samsmrtya, samvadam imam adbhutam

kesavarjunayoh punyam, hrsyami ca muhur muhuh

(he) rajan - O King Dhrtarastra; *samsmrtya samsmrtya* - repeatedly remembering; *imam* - this; *punyam* - pure; *adbhutam* - astonishing; *samvadam* - conversation; *kesava-arjunayoh* - of Sri Krsna and Arjuna; *hrsyami* - I am thrilled with ecstasy; *muhuh muhuh ca* - again and again.

76 O King, repeatedly remembering this incredible divine conversation of Lord Sri Krsna and Arjuna, my heart rejoices, over and over again.

18.77

tac ca samsmrtya samsmrtya, rupam atyadbhutam hareh

vismayo me mahan rajan, hrsyami ca punah punah

(he) *rajan* - O King; *samsmrtya samsmrtya ca* - and repeatedly remembering; *tat* - that; *ati-adbhutam* - incredible; *rupam* - universal form; *hareh* - of the Lord, Sri Hari; *me* - my; *mahan* - great; *vismayah* - wonder; (*bhavati*) - occurs; *ca* - and; *hrsyami* - my body tingles in ecstatic emotion; *punah punah* - again and again.

77 O King, and now I repeatedly remember - I marvel at that amazing, tremendous universal form of the Supreme Lord Hari, and my whole being thrills with emotion.

18.78

yatra yogesvarah krsno, yatra partho dhanur-dharah

tatra srir vijayo bhutir, dhruva nitir matir mama

yatra - Wherever there is; *yogesvarah krsnah* - Lord Krsna, the Lord of all mystic power; *yatra* - and wherever there is; *dhanuh-dharah-parthah* - Arjuna, the bearer of the bow, the conqueror of wealth; *tatra* - certainly in that place; *srih* - the goddess of fortune; *vijayah* - the goddess of victory (*Jayasri*); *bhutir* - expansive prosperity; *nitir* - and propriety; *dhruva* - are firmly established. (*iti*) - Certainly that is; *mama* - my; *matir* - resolution.

78 Wherever there is the Supreme Lord of all mystic power, Lord Sri Krsna Himself, and wherever there is the conqueror of wealth who carries the bow, Arjuna himself - at that very place the goddess of good fortune, at that

very place the goddess of victory, at that very place flourishing prosperity, and at that very place supreme virtue prevails. Certainly that is my firm resolution.

end of eighteenth chapter **The Supreme Goal of Divine Freedom Moksa Yoga**

from the holy conversation between Sri Krsna and Arjuna in the Vedanta Yoga Scripture Srimad Bhagavad Gita Upanisad from the Bhisma Parva of Sri Mahabharata the Scripture of Sacred Law which was compiled in one hundred thousand verses by Srila Vyasadeva.

Gita-mahatmyam

THE GLORY OF THE GITA

(Definitely should be studied and recited as a regular devotional function)

Verses 1-7

gita sastram idam punyam, yah pathet prayatah puman

visnoh padam avapnoti, bhaya sokadi varjitah

gitadhyayana-silasya, pranayama parasya ca

naiva santi hi papani, purva janma krtani ca

malanir mocanam pumsam, jala-snanam dine dine

sakrd-gitambhasi snanam, samsara-mala-nasanam

*gita sugita kartavya, kim anyaih sastra vistaraih
ya svayam padmanabhasya, mukha-padmad vinihsrta*

*bharatamrta sarvasvam, visnor vaktrad-vinihsrtam
gita-gangodakam pitva, punar janma na vidyate*

*sarvopanisado gavo, dogdha gopala-nandanah
partho vatsah sudhir bhokta, dugdham gitamrtam mahat*

*ekam sastram devaki-putra-gitam, eko devo devaki-putra eva
eko mantras tasya namani yani, karmapy ekam tasya devasya seva*

1 One who, with a regulated mind, recites with devotion this Bhagavad Gita scripture which is the bestower of all virtue, will attain to a holy abode such as Vaikuntha, the residence of Lord Visnu, which is always free from the mundane qualities based on fear and lamentation.

2 For a self-controlled person who seriously studies this Bhagavad Gita scripture, not a trace of sin remains - either from the previous or present life - since all his sins are burnt to ashes.

3 As a person bathes every day with water to cleanse his body, similarly, by bathing only once in the waters of the Bhagavad Gita, all the dirt of painful material existence is dissolved. That is, by devotedly reading the Gita only once, all material contamination is vanquished.

4 One should always very nicely sing with devotion this Gita, the divine song which has emanated from the holy lotus mouth of the Supreme Lord Himself, Lord Sri Krsna. What then is the benefit of studying many other scriptures?

5 By drinking the Ganges waters of the Gita, the divine quintessence of the Mahabharata emanating from the lotus mouth of Lord Visnu, one will never take rebirth in the material world again. In other words by devotionally reciting the Gita, the cycle of birth and death is terminated.

6 All the Upanisads are like a cow, and the milker of the cow is Sri Krsna, the son of Nanda. Arjuna is the calf, the beautiful nectar of the Gita is the milk, and the fortunate devotees of fine theistic intellect are the drinkers and enjoyers of that milk.

7 There need only be one holy scripture - the divine Gita sung by Lord Sri Krsna; only one worshipable Lord - Lord Sri Krsna; only one mantra— His holy names; and only one duty - devotional service unto that supreme worshipable Lord, Sri Krsna.

Srimad Bhagavad-gita-mahatmyam

THE GLORY OF SRIMAD BHAGAVAD GITA

from Sri Vaisnaviya-tantra-sara

Verse 1

rsir uvaca

gitayas caiva mahatmyam, yathavat suta me vada

pura narayana-ksetre, vyasena muninoditam

The sages said: O Suta, please kindly reiterate to us the glory of the Gita, as it was spoken long before at Narayana-ksetra by the great-sage Srila Vyasadeva.

Verse 2

suta uvaca

bhadram bhagavata prstam, yaddhi guptatamam param

sakyate kena tad vaktum, gita-mdhatmyam uttamam

Suta Goswami said: O venerable ones, you have certainly asked the most glorious question. Verily, who can describe the supreme, grand glory of the Gita, the most hidden of all treasures?

Verse 3

krsno janati vai samyak, kincit kunti-sutah phalam
vyaso va vyasa-putro va, yajna-valkyo 'tha maithilah

Certainly Lord Sri Krsna is in full knowledge of that glory; Arjuna, the son of Kunti, knows something of its fruit; and Vyasadeva, Sukadeva, Yajnavalkya, and the saintly King Janaka—they are all somewhat conversant with it as well.

Verse 4

anye sravanatah srutva, lesam sankirtayanti ca
tasmat kincid vadamy atra, vyasasyasyan maya srutam

Apart from them, others who have heard from one another about it are engaged in singing the praises of a tiny fraction of its greatness.

Verse 5

sarvopanisado gavo, dogdha gopala-nandanah
partho vatsah sudhir-bhokta, dugdham gitamrtam mahat

All the Upanisads are the cow personified, and the cowherd boy Sri Krsna is their milker. The son of Prtha is the calf personified, this ambrosia of the Gita is the superexcellent milk, and the highly intelligent virtuous souls are its tasters.

Verse 6

sarathyam arjunasyadau, kurvan gitamrtam dadau

loka-trayopakaraya, tasmai krsnatmane namah

To begin with, I offer my obeisances unto Lord Sri Krsna who accepted the position of the chariot driver of Arjuna, just to distribute this ambrosia of the Gita for the benefit of all the three worlds.

Verse 7

samsara-sagaram ghoram, tartum icchatu yo narah

gita-navam samasadya, param yati sukhena sah

A person who wants to cross over the ghastly ocean of material suffering can do so very easily by taking shelter of the boat of the Bhagavad Gita.

Verse 8

gita-jnanam srutam naiva, sadaivabhyasa yogatah

moksam icchatu mudhatma, yati balaka-hasyatam

That fool who wants to attain liberation by constant yoga practice without hearing the wisdom of the Gita, is fit to be laughed at - even by a child.

Verse 9

ye srnvanti pathanty eva, gita-sastram ahar-nisam

na te vai manusa jneya, deva-rupa na samsayah

One who day and night hears and recites the Gita is never to be taken as a mere human being. Without a doubt, he is a veritable god.

Verse 10

*gita jnanena sambodham, krsnah praharjunaya vai
bhakti-tattvam param tatra, sa-gunam vatha nirgunam*

In order to enlighten Arjuna by the knowledge of the Gita, Lord Krsnacandra has sung the praises of the supreme principle of devotion, both relative and absolute.

Verse 11

*sopanastadasair evam, bhukti-mukti samucchritaih
kramasas citta-suddhih syat, prema-bhakty adi karmasu*

In this way, the heart is purified by the knowledge of the Gita, a ladder of eighteen chapters which refutes all doctrines propounding sense enjoyment and liberation (*bhukti-mukti*). Step by step, the qualification to practice loving devotional service is developed.

Verse 12

sadhor gitambhasi snanam, samsara-mala-nasanam

sraddha-hinasya tam karyam, hasti-snanam vrthaiva tat

Bathing in the pure waters of the Gita, the devotees are liberated from contamination of the mundane world. But such an attempt by faithless persons is utterly useless, just like the elephant's bathing (and immediately rolling in the dust afterwards).

Verse 13

gitayas ca na janati, pathanam naiva pathanam

sa eva manuse loke, mogha-karma-karo bhavet

A person who knows nothing about learning and teaching the Gita is a failure in the duty of the human form of life.

Verse. 14

tasmad gitam na janati, nadhamas tat paro janah

dhik tasya manusam deham, vijnanam kula silatam

Therefore, there is no one more fallen than he who does not know the teachings of the Gita. His family, his practices, his conceptions, and his human birth are all condemned.

Verse 15

gitartham na vijanati, nadhamas tat paro janah

dhik sariram subham silam, vibhavantad grhasramam

There is no one more fallen than he who does not know the meaning of the Gita. His beautiful body, personality, opulences, and married life are all condemned.

Verse 16

gita-sastram na janati, nadhamas tat paro janah

dhik prarabdham pratistham ca, pujam danam mahattamam

There is no one more fallen than the person who does not know the scripture Bhagavad Gita. His undertakings are condemned, his reputation is condemned, and his worship, charity, and good qualities are all condemned.

Verse 17

gita-sastre matir nasti, sarvam tan nisphalam jaguh

dhik tasya jnana-dataram, vratam nistham tapo yasah

A person who does not care for the holy Gita is to be known as a failure in all respects. His teacher is condemned, his vows are condemned, and his conviction, austerity, and fame are all condemned.

Verse 18

gitartha-pathanam nasti, nadhamas tat paro janah

*gita-gitam na yaj jnanam, tad viddhy asura-sammataṁ
tan moghaṁ dharma-rahitaṁ, veda vedanta garhitaṁ*

There is none more fallen than he who does not study the purport of the Gita; and that knowledge which is not sung in the Gita should be known as useless, irreligious, offensive to the Veda and Vedanta, and demoniac.

Verse 19

*tasmad dharma-mayī gita, sarva-jnana-prayojikā
sarva-sāstra-sara-bhūta, viśuddha sa viśiṣyate*

Therefore, the Gita should be offered all respects at all times and in all places as the inaugurator of all religious wisdom and the spotless essence of all holy scriptures.

Verse 20

*yo 'dhite viṣṇu-parvāhe, gitā sri hari-vasare
svapana jagrat calan tiṣṭhan, satrubhir na sa hiyate*

A person who studies the Gita at the time of holy festival days, especially the fasting day known as Ekadasi - such a person, whether awake or asleep, moving or still, is never defeated by enemies.

Verse 21

salagrama-silayam va, devagare sivalaye

tirthe nadyam pathed gitam, saubhagyam labhate dhruvam

One who recites the Gita in the presence of the Deity *Salagram-sila*, or in a temple of the Supreme Lord, or a temple of Lord Siva, at a holy place of pilgrimage or on the bank of a holy river - such a person becomes qualified to become the recipient all good fortune.

Verse 22

devaki-nandanah krsno, gita-pathena tusyati

yatha na vedair danena, yajna-tirtha- vratadibhih

The son of Devaki, the Supreme Lord Sri Krsna, cannot be satisfied by anyone's study of the Vedas, charity, sacrifice, pilgrimage, or vows, as much as He is satisfied by the devotional recitation of the Gita.

Verse 23

gitadhita ca yenapi, bhakti-bhavana cetasa

veda-sastra-puranani, tena dhitani sarvasah

The study of the Vedas and Puranas - verily, the study of all scriptures - is completed in all respects by one who studies the Gita with devotion.

Verse 24

yoga-sthane siddha-pithe, silagre sat-sabhasu ca
yajne ca visnu-bhaktagre, pathan siddhim param labhet

The highest perfection of life is attained by one who recites the Gita at a place where yoga meditation is performed, at an exalted holy place, before the *Salagram-sila*, and during the performance of a sacrifice, and especially, in the association of devotees.

Verse 25

gita-patham ca sravanam, yah karoti dine dine
kratavo vajimedhadyah, krtas tena sa-daksinah

Great sacrifices such as the Asvamedha, along with their remunerations, are naturally achieved by one who daily hears and recites the Gita.

Verse 26

yah srnoti ca gitartham kirtayaty eva yah param
sravayec ca parartham vai, sa prayati param padam

One who attentively hears and sings the glories of the purport of the Gita, or reiterates that purport to others - such a person attains to the supreme destination.

Verses 27, 28

*gitayah pustakam suddham, yo 'rpayaty eva sadarat
vidhina bhakti-bhavena, tasya bharya priya bhavet
yasah-saubhagyam-arogyam, labhate natra samsayah
dayitanam priyo bhutva, paramam sukham asnute*

One who, with respect and devotion, and according to scriptural regulations makes a gift of this holy book, the Gita - such a person will have a devoted wife, and without a doubt will attain fame, fortune, and good health. Furthermore, he becomes extremely beloved by those near and dear to him, and enjoys great happiness.

Verse 29

*abhicarodbhavam duhkham, vara-sapagatam ca yat
nopasarpati tatraiva, yatra gitarcanam grhe*

The misery caused by a curse or black rites can never enter into that house where the Gita is worshiped.

Verse 30

*tapa-trayodbhava pida, naiva vyadhir bhavet kvacit
na sapo naiva papam ca, durgatir narakam na ca*

In that house there is never any suffering from the threefold miseries, nor is there ever fear of any type of sickness, curse, sin, or misfortune.

Verse 31

visphotakadayo dehe, na badhante kadacana

labhet krsna-pade dasyam, bhaktim cavyabhicarinim

In that house, no one is ever born with an infected or deformed body; and those residing there achieve exclusive and continuous devotion in the mood of servitorship unto the lotus feet of Lord Sri Krsna.

Verse 32

*jayate satatam sakhyam, sarva-jiva-ganaih saha prarabdham bhunjato vapi,
gitabhyasa-ratasya ca*

A person who is devoted to studying the Gita, acquires a friendly disposition to all living beings, despite his accruing the reactions of his previous actions in this world.

Verse 33

sa muktah sa sukhi loke, karmana nopalipyate

maha-papati-papani, gitadhyayi karoti cet

na kincit sprsyate tasya, nalini-dalam-ambhasa

That person is liberated and happy. Although acting in this world, he is not implicated. Even if by chance a person who studies the Gita happens to commit

extremely horrible sin, he cannot be affected by that, just as a lotus leaf cannot be touched by even a drop of water.

Verses 34, 35

anacarodbhavam papam, avacyadi krtam ca yat

abhaksya-bhaksajam dosam, asprsyasparśajam tatha

jñānājñāna-kṛtam nityam, indriyair janitam ca yat

tat sarvaṁ naśamayati, gīta-pāṭhena tat kṣaṇāt

Sin arising from offensive behavior or speech, the offense of eating forbidden things, and sinful activities incited by the senses and committed knowingly or unknowingly in daily routine activities - all kinds of sins are at once eradicated by devotional recitation of the Gita.

Verse 36

sarvatra pratibhokta ca, pratigrhya ca sarvasaḥ

gīta-pāṭham prakurvano, na lipyeta kadaśana

Although he may accept foodstuffs at all places or charity in all circumstances, the devoted reciter of the Gita is distinguished in that he remains totally unimplicated by these actions at all times.

Verse 37

ratna-pūrṇam mahim sarvaṁ, pratigrhyavidhanataḥ

gita-pathena caikena, suddha sphatikavat sada

Even one who, against the injunctions of the scriptures, accepts in charity as many precious jewels as would cover the entire surface of the Earth and oceans - such a person becomes as spotless as pure crystal simply by devotionally reciting the Gita only once.

Verse 38

yasyantahkaranam nityam, gitayam ramate sada

sa sagnikah sada japi, kriyavan sa ca panditah

A person whose heart is always absorbed in the Gita is certainly to be taken as superbly replete in the performance of sacrifices and the constant repetition of the holy names or mantras (*japa*). All his actions are properly adjusted, and he is truly learned (*pandita*).

Verse 39

darsaniyah sa dhanavan, sa yogi jnanavan api

sa eva yajniko yaji, sarva-vedartha-darsakah

Certainly he is fit to be seen (i.e. to have the *darsana* of), he is truly wealthy, he is a yogi, and a genuine scholar. He is a knower of sacrifice, a performer of sacrifice, and a knower of all the Vedas.

Verse 40

gitayah pustakam yatra, nitya-pathas ca vartate

tatra sarvani tirthani, prayagadini bhutale

All the holy places in this universe such as Prayaga are eternally present wherever the Gita, the eternal book of divine song, is present.

Verse 41

nivasanti sada dehe, deha-sese 'pi sarvada

sarve devas ca rsayo, yogino deha-raksakah

The protectors of the body, in the form of demigods, Rsis, or yogis, all reside within the body of one who constantly studies the Gita, and they are even present at the demise of his body.

Verse 42

gopalo bala-krsno 'pi, narada-dhruva-parsadaih

sahayo jayate sigham, yatra gita pravartate

Accompanied by His associates such as Narada and Dhruva, the cowherd boy Lord Sri Krsna personally appears as a guardian wherever the Gita is present.

Verse 43

yatra gita-vicaras ca, pathanam-pathanam tatha

modate tatra sri krsno, bhagavan radhaya saha

With supreme ecstasy, the Supreme Lord Sri Krsna and His divine consort Sri Radhika are graciously present wherever the conception of the Gita scripture is discussed, studied, and taught.

Verse 44

sri bhagavan uvaca

gita me hrdayam partha, gita me saram uttamam

gita me jnanam aty ugram, gita me jnanam avyayam

The Supreme Lord said: O Partha, the Gita is My heart, the Gita is My supreme essence, and the Gita is intense, imperishable knowledge of Me.

Verse 45

gita me cottamam sthanam, gita me paramam padam

gita me paramam guhyam, gita me paramo guruh

The Gita is My supreme shelter, the Gita is My supreme abode, the Gita is My most hidden treasure, and especially, the Gita is My supreme guru.

Verse 46

gitasraye 'ham tisthami, gita me paramam grham

gita-jnanam samasritya, trilokim palayamy aham

I am present within the Gita, and the Gita is my supreme residence. Only by the knowledge of the Gita do I maintain the three worlds.

Verse 47

*gita me parama-vidya, brahma-rupa na samsayah
arddha-matra-hara nityam, anirvacya-padatmika*

Know without a doubt that the eternally ineffable Gita, as My other Self, is My supreme wisdom of the Absolute personified.

Verse 48

*gita namani vaksyami, guhyani srnu pandava
kirtanat sarva-papani, vilayam yanti tat ksanat*

O Pandava, I shall now utter those holy names of the Gita by singing which all sins are immediately destroyed. Hear now those confidential names from Me:

Verses 49 - 51

*ganga gita ca savitri, sita satya pativrata
brahmavalir brahma-vidya, tri-sandhya mukta-gehini*

arddha-matra cidananda, bhavaghni bhranti-nasini

veda-trayi parananda, tattvartha-jnana-manjari

ity etani japen nityam, nara niscala-manasah

jnana-siddhim labhen nityam, tathante paramam padam

Ganga, Gita, Savitri, Sita, Satya, Pativrata, Brahmavali, Brahmaidya, Trisandhya, Mukta-gehini, Arddhamatra, Cidananda, Bhavaghni, Bhranti-nasini, Vedatrayi, Parananda, and Tattvartha-jnana-manjari. A person who with a sober mind continuously utters these confidential holy names achieves the perfection of divine knowledge, and in the end he reaches the supreme destination.

Verse 52

pathe 'samarthah sampurne tad arddham patham acaret

tada go-dana-jam punyam, labhate natra samsayah

One should recite at least half the Gita if he is unable to recite the entire text at one time. Then without a doubt, one achieves the piety which is accrued from donating cows in charity to worthy recipients.

Verse 53

tri-bhagam pathamanas tu, soma-yaga-phalam labhet

sad-amsam japamanas tu, ganga-snana-phalam labhet

One will achieve the fruit of the Soma sacrifice by reciting one-third of the

Gita, and the result of bathing in the holy river Ganga is achieved by uttering one-sixth of it.

Verse 54

tathadhyaya-dvayam nityam, pathamano nirantaram

indra-lokam avapnoti, kalpam ekam vased dhruvam

One who regularly recites two of its chapters with full conviction, will without a doubt attain to residence in the planet of Lord Indra for one millennium (*kalpa*).

Verse 55

ekam adhyayakam nityam, pathate bhakti-samyutah

rudra-lokam avapnoti, gano bhutva vases ciram

One who recites with devotion one chapter daily is perpetually taken to be on a par with the gods known as Rudra, and he thus attains to the planet of Lord Siva.

Verse 56

adhyayarddham ca padam va, nityam yah pathate janah

prapnoti ravi-lokam sa, manvantara-samah satam

A person who regularly recites one-half or one-quarter chapter will achieve residence in the sun planet for a duration of one hundred Manus.

Verse 57

gitayah sloka-dasakam, sapda-panca-catustayam

tri-dvy-ekam-arddham atha va, slokanam yah pathen narah

candra-lokah avapnoti, varsanam ayutam tatha

A person who faithfully recites ten, seven, five, three, two, one, or even only half a verse of this Gita, will attain to residence on the moon for ten thousand years.

Verse 58

gitarddham eka padam ca, slokam adhyayam eva ca

smarams tyaktva jano deham prayati paramam padam

One who, at the time of death, remembers half the Gita, a quarter of the Gita, one chapter of the Gita, or even one verse of the Gita - such a person reaches the supreme destination.

Verse 59

gitartham api patham va, srnuyad anta-kalatah

maha-pataka yukto 'pi, mukti-bhagi bhavej janah

By uttering or hearing the purport of the Gita at the time of death, even a gravely sinful person becomes entitled to liberation.

Verse 60

*gita-pustaka samyuktah, pranams tyaktva prayati yah
sa vaikuntham avapnoti, visnuna saha modate*

One who has a devotional connection with a book of the Gita will, at the time of death, attain to Vaikuntha and reside with the Supreme Lord Visnu in divine ecstasy.

Verse 61

*gitadhyaya samayukto, mrto manusatam vrajet
gitabhyasam punah krtva, labhate muktim-uttamam*

One whose concentration is intent on just one chapter of the Gita will attain a human birth after death. Then, by again studying the Gita, he achieves ultimate liberation.

Verse 62

gitety-uccara-samyukto, mriyamano gatim labhet

Even if at the time of death one simply utters the word Gita, a happy destination is achieved by him.

Verse 63

*yad yat karma ca sarvatra, gita-patha prakirtimat
tat tat karma ca nirdosam, bhutva purnatvam apnuyat*

Certainly all actions performed along with the recitation of the Gita become purified and are then accomplished to perfection.

Verse 64

*pitrn-uddisya yah sraddhe, gita-patham karoti hi
santustah pitaras tasya, nirayad yanti svargatim*

A person who recites the Gita in the performance of obsequial ceremonies (*sraddha*) satisfies his forefathers. Departing from hell, they ascend to heaven.

Verse 65

*gita-pathena santustah, pitarah sraddha-tarpitah
pitr-lokam prayanty eva, putrasirvada tat parah*

The forefathers, having been offered obsequial libations by the recitation of the Gita, offer that son their blessings, and ascend to the heavenly plane known

as Pitr-loka.

Verse 66

gita-pustaka danam ca, dhenu-puccha samanvitam

krtva ca tad dine samyak, krtartho jayate janah

To make a gift presentation of a book of the Gita along with a yak-tail whisk, enables a man to achieve complete success on that day.

Verse 67

pustakam hema-samyuktam, gitayah prakaroti yah

dattva vipraya viduse, jayate na punar-bhavam

One who donates a gold-bound Gita to a learned *brahmana*, never takes birth in the material world again.

Verse 68

sata pustaka danam ca, gitayah prakaroti yah

sa yati brahma-sadanam, punar avrtti durlabham

One who donates in charity one hundred copies of the Gita attains to a plane of the Absolute, wherefrom rebirth is rarely encountered.

Verse 69

*gita-dana prabhavena, sapta-kalpa-mitah samah
visnu-lokam avapyante, visnuna saha modate*

The potency of presenting the Gita as a gift is such that the soul, having achieved a place in the planet of Lord Visnu for a period of seven millenniums, then associates with that Supreme Lord Visnu in divine ecstasy.

Verse 70

*samyak srutva ca gitartham, pustakam yah pradapayet~
tasmai pritam sri bhagavan, dadati manasepsitam*

A person fulfils all his aspirations by pleasing the Supreme Lord, if, after fully hearing the purport of the Gita, he presents the book as a gift to a *brahmana*.

Verse 71

*na srnoti na pathati gitam-amrta-rupinim
hastat tyaktvamrtam praptam, sa naro visam asnute*

One who neither recites nor hears the Gita, which is the embodiment of ambrosia, drops nectar from his hand in order to drink poison.

Verse 72

*janah samsara-duhkharto, gita jnanam sam-alabhet
pitva gitamrtam loke, labdhva bhaktim sukhi bhavet*

Having discovered the knowledge of the Gita and drinking its ambrosia, persons afflicted by the misery of this mundane, deathly plane take refuge in devotion unto the Supreme Lord and become truly happy.

Verse 73

*gitam asritya bahavo, bhu-bhujo janakadayah
nirdhuta-kalmasa loke, gatas te paramam padam*

Many saintly kings such as King Janaka took shelter of the knowledge of the Gita, and, remaining sinless, they achieved the supreme destination.

Verse 74

*gitasu na viseso 'sti, janesuccavacesu ca
jnanesv eva samagresu, sama brahma-svarupini*

In the recitation of the Gita, there is no consideration of high or low birth. Only the faithful are qualified to recite the Gita, because of all knowledge, the Gita is the embodiment of the Absolute.

Verse 75

yo 'bhimanena garvena, gita-nindam karoti ca
sa yati narakam ghoram, yavad ahuta-samplavam

A person who out of egotism or pride vilifies the Gita, will have to reside in ghastly hell up to the time of the great universal cataclysm.

Verse 76

ahankarena mudhatma, gitartham naiva manyate
kumbhi-pakesu pacyeta, yavat kalpa-ksayo bhavet

That fool who, inflated with egotism, insults the purport of the Gita, must remain boiling in oil in the hell known as Kumbhipaka, up until the annihilation at the end of that millennium.

Verse 77

gitartham vacyamanam yo, na srnoti samasatah
sa sukara-bhavam yonim, anekam adhigacchati

Despite singing the praises of the purport of the Gita in a thorough way, the person who does not hear about that purport, repeatedly takes birth in the wombs of hogs.

Verse 78

*cauryah krtva ca gitayam, pustakam ya samanayet
na tasya saphalam kincit, pathanam ca vrtha bhavet*

A person who obtains the book of Gita by theft is unsuccessful in all his endeavors, and even his study and recitation of the book is just a waste of time.

Verse 79

*yah srutva naiva gitam ca, modate paramarthatah
naiva tasya phalam loke, pramattasya yatha gramah*

One who does not experience divine ecstasy even after having heard the Gita, simply endeavors fruitlessly like the hard labor of a madman.

Verse 80

*gitam srutva hiranyam ca, bhojyam pattambaram tatha
nivedayet pradanartham, pritaye paramatmanah*

In order to please the Supreme Lord, after having heard the Gita, one should offer gold, eatables, and silken cloth to a Vaisnava *brahmana*.

Verse 81

vacakam pujayed bhaktya, dravya-vastrady upaskaraih

anekair bahudha pritya, tusyatam bhagavan harih

For the transcendental pleasure of the Supreme Lord Hari, one must worship the speaker of the Gita with devotion, by offering him cloth and many kinds of worshipful presentations.

Verse 82

suta uvaca

mahatmyam etad gitayah, krsna proktam puratanam

gitante pathate yas tu, yathokta phala-bhag bhavet

Suta Goswami said: One who, after singing the Gita, sings this eternal Glory of the Gita, as it was uttered by the Supreme Lord Sri Krsna - such a person, as aforementioned, can partake of the fruit of the Gita.

Verse 83

gitayah pathanam krtva, mahatmyam naiva yah pathet

vrtha patha-phalam tasya, srama eva udahrtah

After singing the Gita, one who does not sing the Glory of the Gita loses the fruit of his chanting. It becomes only so much useless labor.

Verse 84

*etan mahatmya-samyuktam, gita-patham karoti yah sraddhaya yah srnoty eva,
paramam gatim apnuyat*

One who, with faith, recites or hears the Gita complete with the Glory of the Gita, certainly reaches the supreme transcendental destination.

Verse 85

*srutva gitam artha-yuktam, mahatmyam yah srnoti ca
tasya punya-phalam loke, bhavet sarva-sukhavaham*

Whoever with true faith sublime
hears this deep, meaningful Gita - Song Divine,
his pure and holy gain
brings his whole life to the plane
of all-pervading joy, sweetness, and charm.

*iti sri vaisnaviya-tantra-sare
srimad-bhagavad-gita-mahatmyam sampurnam.*

Thus is completed the Glory of Sri Gita.

sampurno 'yam granthah

Thus is completed *Srimad Bhagavad Gita*
the Hidden Treasure of the Sweet Absolute.

sri krsnarpanam astu

May this be an offering unto Lord Sri Krsna.

Glossary

Abhidheya - denotation; stages practiced as a means to the attainment of devotion.

Acarya - learned, venerable preceptor who teaches by example.

Acintya-bhedabheda-tattva - the axiom of inconceivable simultaneous oneness and difference, propounded exclusively by Lord Sri Caitanya Mahaprabhu. This axiom epitomizes the universality of full-fledged theistic thought.

Adhoksaja - the Supreme Lord, who is above sense perception.

Adhyatmika, adhibhautika, and adhidaivika - threefold miseries viz., psycho-physiological miseries, miseries inflicted by other beings and miseries destined by natural phenomena or functions of the demigods.

Aditi - mother of the Adityas and other demigods; daughter of Daksa and wife of Kasyapa, and mother of Lord Visnu in His dwarf incarnation of Vamanadeva.

Aditya(s) - Vamanadeva. the solar gods.

Agni - the fire-god.

Ananya-bhakti - exclusive devotion, unadulterated by karma, jnana, yoga, etc.

Aryan - persons who follow the noble, theistic ideal of the Vedas. The term is generally erroneously ascribed only to an historic race who followed Vedic culture.

Astanga-yoga - meditational yoga performed in eight steps: *yama*, *niyama*, *asana*, *pranayama*, *pratyahara*, *dharana*, *dhyana*, and *samadhi*, viz., self-control, mental control, posture, breath-control, sensual restraint, mental abstraction, meditation, and meditational trance centered on Lord Visnu. Generally impossible for modern man, and unnecessary for the practice of devotional service.

Asvini-kumaras - the twin sons of Asvini, the wife of the Sun-god.

Babaji - renounced order of solitary worshipers, above sannyasa.

Bhag. - Srimad Bhagavatam.

Bhagavan - the personal aspect of the Absolute.

Bhajana - internal devotion of the highest type.

Bhakti-yoga - connection with the Supreme Lord, established by devotional practices. The highest of all Yogas.

Bhisma - son of Santanu. who became the guardian of both the Kauravas and the Pandavas. In the battle of Kuruksetra he was the great general who headed the army of the Kauravas.

Bhisma-parva - the sixth book of the Mahabharata. **Brahma (Lord)** - demigod-creator of the universe and the presiding deity of the mode of passion. In another capacity he acts as an acarya.

Brahmacari - celibate student of spiritual study.

Brahmaloka - (1) the abode of Lord Brahma, Satyaloka; (2) the Brahman plane of nondifferentiation, above the mundane sphere yet below the spiritual planets where the Lord is served in devotion.

Brahman - the impersonal aspect of the Absolute; spirit. **Brahmana** - the priestly class.

B. r. s. - Sri Bhakti-rasamrta-sindhu.

Buddhi-yoga - connection with the Lord by means of intelligence purified in the pursuit of bhakti yoga.

Caitanya-caritamrta (Sri) - the pastimes and ontology of Sri Caitanya Mahaprabhu, compiled by Srila Krsnadasa Kaviraja Goswami.

Candra - the demigod of the moon.

Candrayana - the severe method of atonement enacted by the penance of eating fifteen mouthfuls of foodstuff on the full-moon day, and reducing the intake by one mouthful on each consecutive day of the moon's waning period - up to a fast on the new moon day - and similarly increasing the intake of food by one mouthful daily during the waxing period.

Caturyuga - see yuga.

Dasya (rasa) - the devotional relationship of servitorship to the Supreme Lord.

Demigods, gods - celestial beings.

Devaki - Krsna's mother in Mathura.

Dhama - the holy abode of the Supreme Lord.

Dharma - religion. duty. nature.

Dhrstadyumna - a son of Drupada, and brother of Draupadi; he acted as commander-in-chief of the Pandavas' forces.

Dhrtarastra, King - the brother of Pandu. He was disqualified to occupy the

throne due to his blindness, and he tried to establish his eldest son Duryodhana as the ruler. Father of 100 sons (Kauravas).

Dhyana - meditation.

Draupadi - the daughter of Drupada, the wife of the Pandavas.

Dronacarya, Drona - the son of the sage Bharadvaja, and the military preceptor of both the Kauravas and the Pandavas.

Drupada - a king of the country known as Pancalas. and the father of Dhṛṣṭadyumna and Draupadi.

Duryodhana - the eldest son of Dhṛtarāstra.

Ekadasi - fasting day on the eleventh day of the lunar fortnight.

Gandhari - the wife of Dhṛtarāstra.

Gandharva - celestial singer or musician.

Gaudiya Sampradaya - the divine succession following Sri Caitanya Mahāprabhu.

Gaurāṅga (Sri) - the golden Lord. Sri Caitanya Mahāprabhu.

Gayatri - a sacred mantra chanted by brahmanas: a Vedic meter.

Goswami - sense-controlled ascetic.

Govinda - Lord Kṛṣṇa; the object of the Vedas, the Lord of the cows, the Earth, and the senses; cowherder.

Grhastha - householder.

Guhya-guhyatara-guhyatama - hidden, more hidden and most hidden - applied in Bhagavad Gita to knowledge of Brahman, Paramatma. and Bhagavan respectively. Sarva-guhyatama, the most hidden of all hidden truths, refers to exclusive surrender to Lord Kṛṣṇa (18.66). **Guna** - quality, mode (of material nature), rope.

Guru, gurudeva - spiritual master

Hanuman - the most devoted, loyal servitor of Lord Ramacandra (in dasya-rasa).

Hiranyagarbha - Lord Brahma.

Hladini-sakti - Srimati Radharani, the divine ecstasy potency of the Supreme Lord.

Iksvaku - a king of the solar dynasty, the son of Vaivasvata Manu.

Indra - the demigod who occupies the position of the king of the heavenly plane (which is within the mundane universe).

Jagannatha Puri - a holy city in Orissa, India, where Lord Krsna is worshiped as Lord Jagannatha, the Lord of the universe. Ontologically equal to Dvaraka.

Janaka - the father of Sitadevi, the consort of Lord Ramacandra.

Jiva Goswami (Srila) - one of the great apostles of Sri Caitanya Mahaprabhu. He indefatigably proved in his writings the superexcellence of the Krsna conception on the authority of all revealed scriptures.

Jiva, jivatma - soul, self.

Jnana - knowledge: knowledge of Brahman: more specifically, knowledge of the almighty supremacy of the Supreme Lord; most specifically, the devotee's knowledge of his divine relationship with the Lord (*sambandha-jnana*).

Jnana-sunya bhakti - noncalculative devotion, or attraction to the Lord and His service by natural affinity and taste.

Jnana-yoga - the method of attempting to connect with the Divinity by knowledge. If not full-fledged sambandha-jnana, it leads only to monism.

Jnani - learned person.

Kali-yuga - the age of quarrel, the present age. The present Kali-yuga began on the 28th catur-yuga of Vaivasvata Manu (5,000 years ago). The battle of

Kuruksetra was fought at this time.

Karanarnavasayi Visnu - Karanodakasayi Visnu, Maha-Visnu. The four-armed plenary expansion of Lord Krsna, from whose pores the innumerable universes emanate.

Karma - mundane action; good or bad deeds performed for one's own pleasure; fruitive action; moral duty; the consequence of acts performed in this or a previous life.

Karma-kanda - the department of the Vedas externally advocating ceremonial and sacrificial rites which lead to piety and heaven.

Karma-yoga - the method of attempting to connect with the Divinity while fulfilling worldly obligations, the path of dutifulness.

Karmi- fruitive worker; fruitive religionist: active person.

Karna - the son of Kunti by the Sun-god. He later became the most intimate friend of Duryodhana.

Kaunteya - Arjuna, the son of Kunti.

Kauravas - the sons of Dhrtarastra, or any descendants of Kuru.

Kevala-bhakti - ananya-bhakti.

Kirtana - singing or narrating the glories of the Lord.

Krsna - the all-attractive Supreme Lord, Reality the Beautiful, the Lord of love.

Krsna-katha - transcendental narrations about Krsna.

Ksatriya - warrior.

Ksetra - field; the sphere of action as the habitat of the conditioned soul.

Ksetrajna- the knower of the sphere of action as (1) the soul and (2) the Supersoul.

Kubera - the god of riches, the presiding deity of the northern quarter; the half-

brother of Ravana, the king of the Yaksas and Kinnaras, and a friend of Rudra. He resides in Kai1asa.

Kunti - Prtha, the first wife of Pandu, and mother of Yudhisthira, Bhima, and Arjuna. Mother of Karna.

Kuru (s) - (1) a place at the location of modern Delhi: (2) the kings of this land.

Kuruksetra - a holy plain near Delhi, the scene of the great war between the Kauravas and the Pandavas.

Lila- divine pastimes.

Loka - planet; plane of life.

Madhura (rasa) - the highest of all divine relationships with the Lord, the relationship of consorhood.

Madhusudana - Krsna, the slayer of the Madhu demon.

Mahabharata - the great scripture which describes the saga of the history of the Kauravas and Pandavas, composed by Srila Vyasadeva in eighteen parvas or books.

Mantra- sacred incantation.

Manus - the fourteen progenitors of mankind who appear successively within one day of Lord Brahma. The present Manu is Vaivasvata Manu.

Mayapura - the holy land in the center of Navadvipa, West Bengal, where the sacred birthplace of Lord Sri Caitanya Mahaprabhu is located.

Nanda Maharaja - Krsna's father in Vrndavana-lila.

Narayana - Krsna's majestic four-armed plenary expansion, who is worshiped with reverence and strict scriptural direction (*vaidhi-bhakti*).

Navadvipa (Dhama) - the holy abode of the lila of Sri Caitanya Mahaprabhu, mercifully manifest in this plane in West Bengal (idiomatic: "Nabadwip").

Nimai - a name of Sri Caitanya Mahaprabhu, due to His birth under a *nimba*

tree.

Niskama - absence of selfish or sensuous desires.

Niskama karma-yoga - the attempt to connect with the Divinity by the performance of selfless action or duty.

Om, Omkara - the monosyllabic sound representation

of the Absolute Truth.

Panca maha-yajna - five types of daily sacrifices performed by brahmanas as mentioned in the Manu-samhita: (1) Brahma-yajna - study of the Vedas; (2) Pitr-yajna - offering obsequial oblations to one's ancestors, (3) Deva-yajna - offering clarified butter to the gods by means of the Vedic fire sacrifice; (4) Bhuta-yajna - offering food to other beings, and (5) Nr-yajna - honoring guests.

Panca-suna - fivefold sin committed in a household by inadvertently killing living beings by (1) cooking, (2) grinding (spices, etc.); (3) sweeping; (4) husking grain, and (5) washing.

Pandavas - the sons of Pandu: Yudhisthira, Bhima Arjuna, Nakula and Sahadeva.

Parabrahman - the Supreme Lord, superior to Brahman. **Paramatma** - Ksirodakasayi Visnu, the aspect of the Supreme Lord present within the hearts of all living beings.

Parasurama - the incarnation of the Supreme Lord who punished the ksatriya race with His axe.

Patanjala - the yoga system taught by Patanjali.

Prana - life-air of the body, ten kinds: *prana* - emerging, outgoing; *apana* - downgoing, anal; *vyana* - contracting/expanding (respiration); *samana* - vomiting; *udana* - rising ; *naga* - belching; *kurma* - eye-opening, awakening; *krkara* - hunger-inciting; *devadatta* - yawning; and *dhananjaya*, pervading throughout the body, even in a dead body (Sri Sridhara Swamipada.)

Prayojana- aim.

Prema - divine love for Krsna.

Prema-bhakti- devotional service rendered in love.

Prtha - Kunti.

Radharani (Srimati) - the Supreme Predominated Moiety, Lord Krsna being the Supreme Predominating Moiety.

Raga-marga - the path of divine love; devotion above scriptural regulation.

Rajo-guna- the material mode of passion.

Rasa - divine ecstasy; divine relationship with the Supreme Lord, the five primary relationships being peacefulness, servitude, friendship, parenthood, and consortherhood.

Rasa-lila - the divine dance of love, conducted by Lord Krsna and the gopis in Vrndavana.

Rsis - great godly sages who are the seers of the Vedic conception.

Rupa Goswami (Srila) - the eternal associate of Sri Caitanya Mahaprabhu who is recognized in the Gaudiya Sampradaya as the acarya of the devotional principle of abhidheya.

Sacidevi (Srimati) - the divine mother of Lord Sri Caitanya Mahaprabhu.

Sadhana - a practice by means of which one may accomplish a desired end.

Sadhu-sanga - devotional association of genuine saints, without which one cannot enter the path of pure devotion.

Sakhya (rasa) - divine friendship with the Lord. **Sambandha** - relationship.

Sanjaya - the charioteer of Dhrtarastra.

Sankhya - knowledge which reveals the nature of the soul; the Vedanta scriptures that educate one in essential truth.

Sankirtana - congregational chanting of the holy name of Lord Sri Krsna.

Sannyasa - renunciation.

Sannyasi - renunciate.

Santa (rasa) - divine tranquillity.

Sattva-guna - the mode of goodness - the chief of the three modes of material nature.

Satyaloka - the planet of Lord Brahma.

Siva (Lord) - the demigod of the mode of ignorance, the demigod of universal destruction.

Smaranam - devotional remembrance of the Lord.

Smrti - scripture of religious law, headed by the Manu-smrti or Manu-samhita.

Sraddha - faith in devotion.

Sravanam - devotional hearing about the glories of the Lord.

Srimad Bhagavatam (Maha-purana) - the great scripture of full-fledged theism - Srila Vyasadeva's own commentary on Vedanta.

Sruti- the Vedas.

Sudra - laborer

Sukrti - devotional merit accumulated knowingly (*jnata*) or unknowingly (*ajnata*); prerequisite for sraddha.

Syamasundara - Lord Krsna, of beautiful, charming humanlike features, whose body is of a blackish hue like a soft raincloud.

Tamo-guna- the material mode of ignorance.

Three worlds - hellish, mixed, and heavenly planetary systems.

Upanisads - the section of the Vedas (considered to be their crest jewels) which gives knowledge of the Supreme Spirit; Vedanta.

Vaikuntha - the planets of the spiritual world (transcendental to the heavenly planets, Viraja and Brahmaloaka). In the Vaikuntha planets the Lord is worshiped in His Narayana expansions.

Vaisnava - a devotee of the Supreme Lord.

Vaisya - farmer, merchant.

Vaitarani - the river of hell or the river of death. Those who are destined to suffer in hell first fall into this river.

Vanaprastha - the retired order of life accepted after householder life.

Varnasrama (daiva) - the God-centered socio-religious system consisting of four varnas (*brahmana*, *ksatriya*, *vaisya*, and *sudra*) and four asramas (*brahmacari*, *garhasthya*, *vanaprastha*, and *sannyasa*). When the system is perverted by atheistic tendencies, it is known as asura-varnasrama.

Varuna - the demigod of the ocean and the western quarter.

Vasudeva - the father of Lord Krsna when He appears in Mathura.

Vasudeva - Krsna as the son of Vasudeva.

Vatsalya (rasa) - divine parenthood of the Lord.

Veda - (1) knowledge; (2) the holy scriptures (Rg, Yajur, Sama, and Atharva Vedas) which emanated directly from the Supreme Lord and which teach religion and knowledge of the Supreme Spirit.

Vedanta - the conclusion of the Vedas; the Upanisads. **Vedanta-sutra** - the aphorisms of Vedanta philosophy compiled by Srila Vyasadeva.

Vedavyasa - the great eternal sage who was empowered by the Supreme Lord to compile the Vedas, Puranas, Mahabharata, Vedanta-sutra, Srimad Bhagavatam, etc.

Vibhuti - (1) almightiness, majesty, dignity, power; (2) expansion; (3) great riches, treasure.

Vijnana - science; realized knowledge; superexcellent divine perception.

Viraja - the river of passivity just above material agitation and just below Brahman.

Visnu - the all-pervading Supreme Lord - (1) the four-armed plenary expansions of Lord Krsna who preside in each of the innumerable Vaikuntha planets situated in the spiritual sky above the impersonal Brahman, (2) Karanarnavasayi Visnu or Maha-Visnu; (3) Garbhodakasayi Visnu who expands from Maha-Visnu and enters into every universe; (4) Ksirodakasayi Visnu, who expands from Garbhodakasayi Visnu and enters into the hearts of all living beings as the Supersoul, and who maintains the universe by the mode of goodness.

Vraja Vrndavana (Dhama) - the Supreme Abode of Lord Sri Krsna. The topmost abode in the divine realm, known as Goloka Vrndavana, which is situated above the Vaikuntha planets; it is manifest in this plane as (Gokula) Vrndavana in Mathura district, Uttar Pradesh, North India (idiomatic: "Vrindaban").

Vyasadeva - Vedavyasa.

Yasoda - Lord Krsna's mother in Vrndavana-lila.

Yoga - (1) yoking, uniting, connecting; (2) path, course, means, mode; (3) astanga-yoga; (4) the path of connecting with the Divinity, consisting of the stages of niskama karma-yoga, jnana-yoga, dhyana-yoga, and bhakti-yoga. Generally, karma-yoga is practiced by elevationists and jnana-yoga is practiced by liberationists. Both lead to realization of the soul or realization of Brahman, as also does the practice of abstract meditation. In its highest stage, with the introduction of bhakti-yoga, dhyana-yoga leads to Paramatma realization. By attainment of *sadhu-sanga* and *sukrti*, one comes to bhakti-yoga which is the superexcellent, topmost stage, since only by bhakti-yoga can one reach, the Supreme Personality of Godhead, Bhagavan, Sri Krsna. Irrespective of one's position on the ladder of yoga, when the aspirant comes to bhakti he immediately surpasses other stages of yoga. This is the perfect conclusion of Srimad Bhagavad Gita, Srimad Bhagavatam, Sri Caitanya-caritamrta, and all the authorized scriptures of full-fledged theism.

Yoga-maya - the internal potency or sweet will of the Supreme Lord.

Yudhisthira - the eldest of the Pandavas and rightful heir to the throne who became king after the defeat of the Kauravas in the battle of Kuruksetra.

Yuga - an age of the world. The four yugas are Kṛta or Satya, Treta, Dvāpara, and Kali. the duration of each being 1,728,000, 1,296,000, 864,000, and 432,000 years respectively. They are also known as the golden age, the silver age, the copper age, and the iron age, inasmuch as moral and religious qualities of the people of the world deteriorate correspondingly. The four yugas together constitute one caturyuga.

Yukta-vairagya - internal abnegation, or renunciation in devotion - automatic detachment from the mundane, which is accomplished by the devotee who engages in the service of Hṛṣīkeśa, the Lord of the senses of all living beings.